NOTES AND OBSERVATIONS UPON SOME PASSAGES OF SCRIPTVRE.

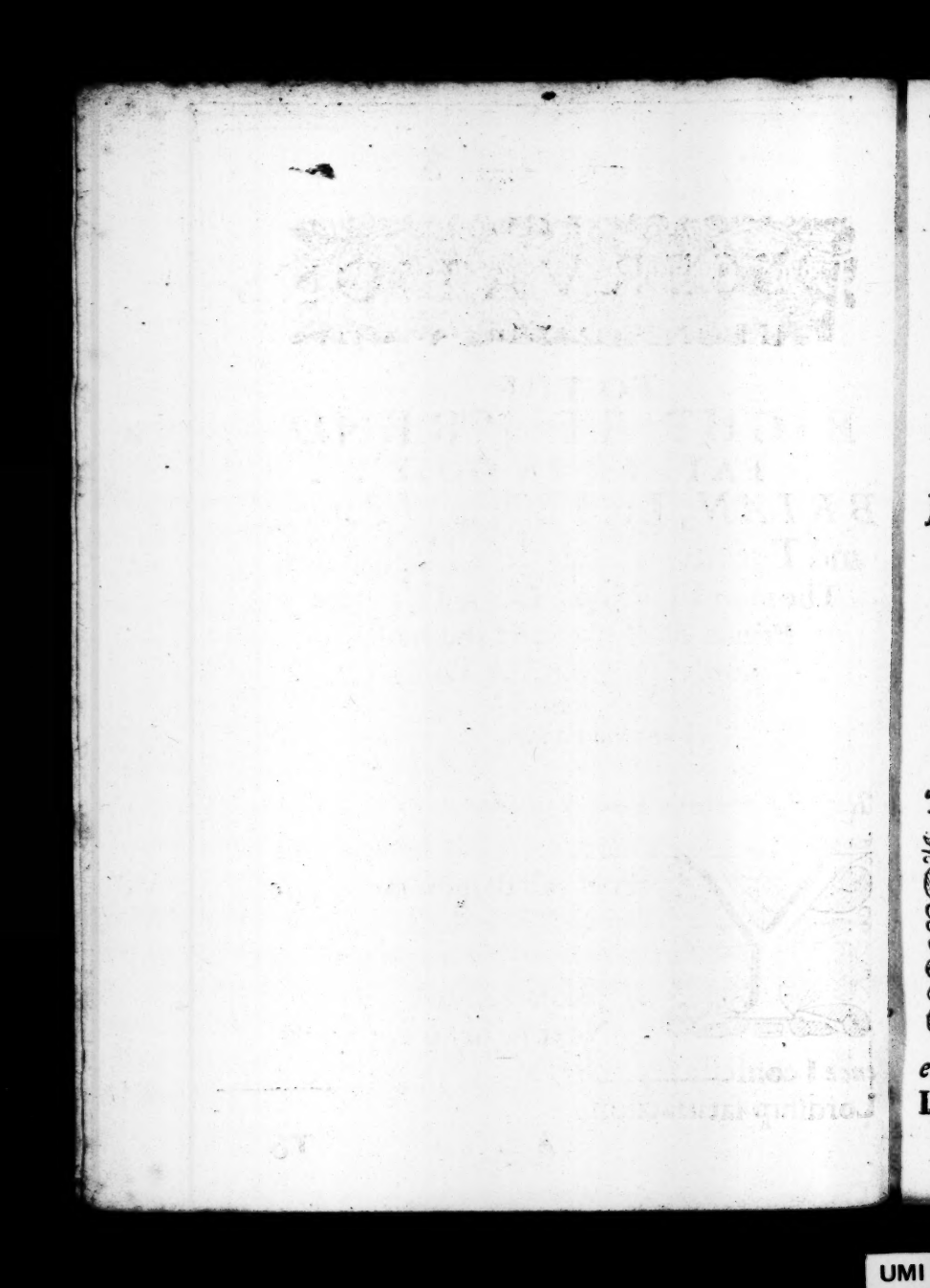
By I. G. *late Maſter of Arts of* Chriſt-Church OXON.

R. Hillel *ſaid*,
אם אין אני לי מי לי וכשאני לעצמי מה אני ואם לא עכשיו אימתי׳

Si non ego mihi, quis mihi? Et cum ego mihimet ipſi, quid ego? & ſi non modo, quando?

The ſecond Edition.

LONDON,
Printed by *R. C.* for *Richard Roiſton*, dwelling in the *Angel* in *Ivie-lane*, MDCL.



TO THE RIGHT REVEREND FATHER *IN* GOD *BRIAN*, Lord Biſhop of *Sarum*, and Tutour to both their Highneſſes, The moſt Illuſtrious CHARLES the Prince of *Wales*, and the moſt noble JAMES the Duke of *York*, my moſt Honored Lord and Patron.

Right Reverend Father *in God*,

YOUR Lordſhip hath oftentimes call'd upon me to goe out and *ſhew the people their Tranſgreſſions, and the Houſe of* Jacob *their ſins*.

Next to my owne *conſcience* I confeſſe my ſelfe bound to give your Lordſhip ſatisfaction.

To fall foul upon the degenerous and intractable nature of this people cannot anſwer you, for it doth not me.

I doe not ſay I am not eloquent and therefore that you *would ſend by the hand of Him whom you ſhould ſend.* When I am indeed able for theſe things, I doubt not to have *Him with my mouth*, becauſe I mean to leave all my ſelf out. There was never more provocations for all men to ſpeak then now, when all the miſchief that other ages did but *imagine* are practiſed by a Law, and in the mean time the *dumbe Aſſes are taught to forbid the madneſſe of the Prophets.*

The *Harveſt* is confeſſedly *Great*, but then the *Labourers are not few.* And if while ſo many are thus excellently imployed about the reſt of the Building, ſome one or other doe as well as hee can towards the making good of the Ground-work, I think he may be let alone at leaſt. The hopes of the Superſtruction ly from the aſſurance of the Foundation. I ſhall give them leave to be *Pillars.* This I am ſure is the *Corner-ſtone*, and I need not tel you how rejected, I mean it not of all, but of the *Common Builders.* If

If the Church be an *Ark*, he that hath never ſo little to doe with the Compaſſe, though he ſit ſtill in his place, yet does as much or more then all the other *neceſſary Noiſe* in the Ship: the Compariſon is quit of arrogance, for it holdeth in the *deſign*, it is not meant of the *performance*.

The courſe I have run here is *Labour* too, and in the ſame *Vineyard*. And I truſt my ſelf for this, that my accounts will bee as well paſs't *above*, if I reckon upon theſe pains, the pretence whereof though not ſo popular, yet is as ſubſtantially proficient towards the main Ædification.

I have principally endeavoured to redeem my Reader from that ſlavery, by which I have ſo long ſate down my ſelf, in not printing (ſo near as I could I have not) the ſame things over again.

I am ſure *I* have ſet downe nothing but what I beleive, if more ſometimes then *I* wel underſtood, *I* have company enough, and the acknowledgement of an errour is more eaſe to me, then the committing of it was.

Why *I* ſhould make theſe addreſſes to your

Lordſhip there is all the reaſon in the world; what have I but what *I* have received from you? and that which is, would be Nothing of it ſelfe. Rayes of incidency contract no warmth upon the Earth, unleſſe reflected back upon their originall Sun.

My Lord, As once *the Sons of the Prophets ſaid unto the Man of God, Behold now the place where we dwell is too ſtraight for us.* Wee are humbly expecting the laſt courſe of *that Iudgment which began at the Houſe of God.* What ſhall be done to the dry Tree, or *where the ſinner will appear*, is to be left to him to *whom vengeance belongeth.*

The *Great Genius* of this *Place* muſt now burn a while like thoſe Subterraneous *Olibian* Lampes under the Earth. *We ſhall ſee it but not now, we ſhall behold it but not nigh.*

Bernardin. Scardeonius de Priſcis civibus Patavin. Lib. 1.

Have, ſalve, ſit tibi terra Levis.
Abite hinc peſſimi fures,
Quid voſtris vultis cum oculis Emiſſitiis?

Your Lordſhips moſt faithfull
Servant and Chaplain

JOHN GREGORY.

To

To the Reader.

THE *Mahumetans* ſay, that the *firſt thing that God created was a Pen*; Indeed the whole *Creation* is but a *Tranſcript*. And *God* when he made the world did but write it out of that *Copy* which he had of it in divine underſtanding from all *Eternity*. The *Leſſer worlds* or *men* are but the *Tranſcripts* of the *Greater*, as *Children* and *Bookes* the Copies of *themſelves*.

Chronicon. de vitis Mahumet. & ſucceſſor. Ben Sidi Aali de Dogmat. Muſle mannor & vid. Maronit. De Morib Orient. c. 14.

But of other *Bookes* the *Wiſe man* hath pronounced upon them their doome already, that in *making them there is no end*, and that the *reading of them* (eſpecially many of them) *is a weadineſſe unto the fleſh*.

But if you *will heare the end of all*, there is one *Booke* more beſides the great *Volume* of the *World*, written out of *God* himſelfe, ſuch a one as may indefatigably be *meditated in day and night*. This indeed is the only *Text* wee have, all other *Bookes*, and *arts*, and *men*, and the *world* it ſelf are but *Notes* upon *this*.

So unworthy are they to *unlooſe the Seales of this Booke*, or *to looke thereon* who receſſefully and impertinently pretend to a *Spirit* of Interpretation. *Ephraims that feed upon the winde*.

This is indeed *a Spirit that bloweth where it liſteth, and no man can tell whence it cometh, nor whither it will goe*. I would have you tell me by this *ſpirit* of what kinde the *Dyall* of *Ahas* was, or how the Sunne could goe *ten degrees backwards*.

For

For the *kinde* I'me sure 'twas like none of ours now in use, and if the *Retrocession* could be meant of the *shadow* (and some men look no further) the same thing may be made to fall out every day upon an ordinary Dyall, and (notwithstanding what a good *Mathematician* hath said to the contrary) in a *Site* and *Position* of *Spheare* without the *Tropicks*.

Pet. Nonius.

Therefore the going back is to be meant of the Sun it selfe.

Tell me by the same *Spirit* how *darknesse* could be upon the *Face of the whole Earth* at the *Passion* of our *Saviour*, and no Astronomer of the East, nor any man of all that *Hemisphere* (excepting those of *Hierusalem*) perceive it?

Make it good if you can *out of the mouth but of two witnesses*, (what's *Phlegon* and *Apollophanes*?) or if the *first* be one, the *Notice* is so single, that it will not serve to celebrate, but bring the *Wonder* into doubt. The Sun was not totally *Eclipsed* as to all the *World*. One Hemispheare of his body shined still. And the *Face of the whole Earth* is to be meant of the *Land of Judea*, as 'tis elsewhere.

By the same *Spirit* I would know why the *Greek* and *Hebrew* Scripture should differ so vastly in Accompt, and how the *Cainan* δεύτερος got into Saint *Luke's Gospell* intolerably (*Jo: Scaliger* hath said more) against all *originall* trust.

But I may possibly tell you the manner of that hereafter, and that the *Jews did not cut off* (as the Arabick *Catena* would have it) but the *Hellenists* or *Græcists* (so it ought to bee read, not *Grecians*, *Act.6.1.*) added what is supernumerary to these *Epilogismes*. And *Cainan* came in too, at this back doore, as I thinke I shall be able to shew you at some other time, and from an inconsiderable ground (but for this it were so) of the Hellenisticall Chiliasts.

But if by *this* or any other *spirit* whatsoever (that of *God* only excepted) you can declare what was *Melchizedeck's Generation*, I shall think you *try'd* here too much.

To say he was *Sem* the Great, * as one especially, in a bundle of businesse hath taken so much paines to doe, is not little enough to despise, and too much to answer to. I reckon it at the same rate as I doe their *opinion* who accounted him for the

* *Hugh Broughton.*

the Holy Ghoſt, which I had not mentioned but to take my ſelfe the eaſilier off from that wonder which is juſtly to bee conceived upon that grave and late learned Man, who could not be content with any other recourſe of this Hereſy, but to miſtake him (and with a great deale of Judgement too) for Chriſt himſelfe. *Cuneus de Repub. Heb.* See *Epiphanius*.

I cannot promiſe you 'tis all truth, but I can tell you ſome newes as concerning this *Great Man*. In the Arabick *Catena* to theſe words of the Text, *Gen.* 10. 25. *The name of one was* Phaleg. This Note is ſet in the Margin. והזה הו אבו ארקאלים אבו מלשיסאדק i.e. *And this* (that is, *Phaleg*) *was the Father of* Heraclim, *the Father of* Melchizedeck, Cat. Arab. Cap. 31. fol. 67. a.

But in the Chapter going before his Generation is declared in a ſet and ſolemne Pedegree מלשיצאדק הו אבן אריקלים אבן פאלג אבן עאבה That is, Melchizedek *was the Sonne of* Heraclim, *the Sonne of* Phaleg, *the Sonne of* Eber. *And his Mother name was* שלתאיל וחדה כאנת בנת גאמר אבן יאפת אבן נוח Salathiel *the Daughter of* Gomer, *the Sonne of* Japhet, *the Sonne of* Noah. טנכת ארקלאים אבן עאבר לשלתאיל זוגתו פחבלת וולד אנגה ואסמתה מלכסדק אעני מלך אלסלאם והי מלשקאדק *And* Heraclim *the Sonne of* Eber *marryed his wife* Salathiel, *and ſhe was with Child, and brought forth a Sonne, and calleth his name* Melchizedek, *that is, the King of Righteouſneſſe, called alſo the King of Peace.*

Then after this, the Genealogy is ſet downe at length. *Melchizedek* ſonne of *Heraclim*, *which was the ſonne of Phaleg*, *which was the ſonne of Eber*, *which was the ſonne of Arphaxat*, *&c.* till you come to אבן אדם עליה אלסלאם *which was the ſonne of Adam*. Peace be upon him. *Caten. Arab. c.* 30. *fol.* 66. *a.*

Sahid Aben Batrick directly ſaith that *Melchizedek* was אבן פאלג the ſon of *Phaleg*. And ſo hee interpreteth (and does it well too) the ἀγενεαλόγητος in Saint *Paul*, *Heb.* 7. 3. not *without Deſcent* or *Pedegree*, as wee. Hee is not therefore ſaid (ſaith he) to be without Father or Mother, as if hee had

none, or no known ones, but כי לא יזכר לה אב ואלאם פי סיר אלקבאיל *Because he hath no Father or Mother put down among the reſt of the Genealogies.* And ſo the printed *Arabick* tranſlateth the place, as the *Syriack* alſo, &c.

Doe you know now of what ſpirit you are?

Alcoran Arab. MS. in Arch. Bod.

The *Turke* writes upon the outſide of his *Alcoran* לא ימסה אלא אלמטהר *Let no man touch this booke but he that is pure.* I would no man would meddle with ours (*Alcoran* ſignifieth but the Scripture, you need not be afraid of the word) but ſuch as indeed are what other men doe but thinke themſelves.

If I have not an opportunity to tell you henceforth what the meaning of this *Choriſter* Biſhop was you may ſee (if you have a mind to it) The *Proceſſionall* of *Sarum* upon Saint *Innocents* day, and *Molanus de Canonicis lib.* 2. c. 43. which is *De Epiſcopo (puerorum) in die Innocentium Martyrum.*

If I ſhould meet a Prophet or the ſon of a Prophet with any pretence to this ſpirit about him, he would looke to mee like the *little childe* in *Salisbury Church* that lies buryed in a *Biſhops Robes.* Indeed I beleeve God ordained more ſtrength *out of the mouth* of theſe Epiſcopal *Babes*, & *becauſe of his enemies too*, *Pſal.* 8. 2. then from theſe *other Infants of dayes and Children of a* 100 *years old*, *Eſay* 65. 20.

I was asked once by an able and underſtanding man whether the *Alcoran* as it is of it ſelf, had ſo much in it as to work any thing upon a Rationall beleef. I ſaid yes. Thus much only I required that the beleever ſhould bee brought up firſt under the engagement of that book, That which is every where called Religion hath more of Intereſt and the ſtrong Impreſſions of Education, then perhaps we conſider of. Otherwiſe for the Booke it ſelf it is taken for the greater part out of our Scripture and would not heare altogether ſo ill, if it were looked upon in it own Text, or through a good Tranſlation.

But (not as to gaine any thing by this) the *Alcoran* is ſcarcely Tranſlated yet. The beſt diſguiſe of it is, That *Arragnois* by *Joannes Andreas* the Moore, but the Entire Copy of it is not eaſily met with.

Our Scripture to the eternall glory of it, is rendred almoſt into the *Whole Confuſion.* Strangers at *Rome*, *Parthians*, *Medes*, and *Elamites*, *Cretes* and *Arabians*, may all read the Wonderfull Workes of God in their own tongue in which they were borne.

This

This Booke of ours (or a good part of it) may be read in *Samaritan, Greeke,*) and the vulgar Greeke too.) In *Chaldee, Syriack, Arabick,* the *Hieruſalem* Tongue, in the *Perſian, Armenian, Æthiopian, Coptick* or *Ægyptian, Gothick, Ruſſian, Saxon, &c.* to ſay nothing of the more commonly known, *Italian, Spaniſh, French, Dutch, &c.*

And though we meet not yet with any *peice of Scripture* tranſlated into the *China* Tongue, yet there is extant even in that a very *full Tradition* of our *Goſpell*, as it was found written upon a *Stone*, wrought in the forme of a long ſquare, and dugge out of the ground at the building of a wal in *Sanxuen*, in the yeare 1625.

The *Title* of the *Stone* is written upon with 9 Characters in the *Chinois*, expreſſing as followeth. *Lapis in laudem & memoriam æternam Legis lucis & veritatis portatæ de Judæa, & in China promulgatæ, erectus.* *Prodrom. copt.*

The Stone ſaith, that our Saviour aſcended up into Hea- "ven about Noone, *& relinquens ſeptem viginti tomos doctrinæ ad* "*portam magnæ converſionis mundi aperiendum.*

"And left behind him 27 Bookes of Doctrine, (ſo many "there are in the New Teſtament) to ſet open a gate for the "great Converſion of the world.

Baptiſmum inſtituit ex aqua & ſpiritu ad abluenda peccata, &c. Excitat omnes voce Charitatis reverentiam exhibere jubens verſus Orientem, ut pergant in via vitæ glorioſæ. "He inſtituted Baptiſme "by water and the ſpirit to waſh away ſins; Hee ſtirr'd all "men up in the voyce of Charity, and gave command that "they ſhould worſhip towards the Eaſt, that they might goe "forward in the way of a glorious life.

If the *Stone* ſay true you have reaſon to take it ſo much the better, which you will finde hereafter ſaid of this *Leading Ceremony.*

But whether you doe or doe not, I ſhall make bold to tell you here that this was the reaſon why our Saviour ſo often made uſe of the *Mount Olivet* (which was upon the Eaſt ſide of *Hieruſalem*) for his *Private Devotions.*

And becauſe I am falne upon this, I will here ſatisfy ſomething which hath beene objected unto me as concerning this *Adoration towards the Eaſt*, how it can bee made good upon all *poſitions of the Spheare*. Suppoſe *Hieruſalem* to bee the *Center*, and the *Æquinoctiall Eaſt* of that to bee the *Eaſt* of the *whole world*, becauſe it anſwers to the place *of our Saviours eſpeciall preſence in the Heaven of Heavens*.

It is required that I tell which way they ſhall worſhip who live a *quadrant* of the *Equator* or more *Eaſt* from the *Horizon* of the *Holy City*. The anſwer is ready.

They are to worſhip toward the *Weſt*, in reſpect of the riſing of the Sun, which is not the thing regarded in this matter, for I am not engaged to account for the *word*, but as to this *Northerne Hemiſpheare*, the *Center* whereof *Hieruſalem* is to bee and the *Æquinoctiall* Eaſt of that the *Center* of all *Adoration* and *devotion* from all degrees of the whole *Circle*, be it where it will.

For the *Stone* I mention'd the *Originall* could not ſo well be brought off from the *Place*. But *Alike* to that they can ſhew you ſtill at *Rome*, *in Bibliotheca Domus profeſſa*.

There is a ſhort and admirable *Tradition* of the whole Creation in Hieroglyphicall Scripture, where you may ſee the great world written all out into a leſſer *print* then that of a *Man*. In the lower Limbe and ſecond Scheme of the *Tabula* * *Laudina Hieroglyphica* (it is the ſame with that which the Cardinall *Bembus* had) there is ſet downe the *Figure* of the *Scarabæus* or *Beetle* for the *Trunke*, but with the Head and Face of a Man, and holding a little *Table* with this *Coptick Inſcription*, Φυλο. About the Neck a Number of Concentrick Circles to expreſſe the Orbes and motion of the Heavens; upon the top of the *Head* a *Face* of the *increaſing Moone* to ſhew her *Monethly Revolution*; within that a *Croſſe marke* for the foure *Elements*; near to all this above a *winged Globe*, *and wreathed about with two Serpents*.

The meaning of this laſt is told you by *Barachias Albenephi* in his Booke of the *Ancient Ægyptian learning*, and in that *part* thereof, where he diſcourſeth, מסאלת פרעון *of Pharaohs*

* An Hieroglyphical table given to the Publique Library with an Arabick Map, and many other Monuments of ancient & unuſuall Learning, by that great example of excellency and Fatality, the Moſt Reverend Father with God, *William Laud* Archbiſhop of *Canterbury*, and the ever to be honoured and remembred Chancellor of this Univerſity.

Vid. Athanaſ. Kirch. recondiſſimæ eruditionis vtrum in Prod. Copt. cap. vlt.

raohs Obelisques Hee saith, ואלדור מגנח מחלק מניאת הו עלאמת נפס ורוח אלעאלם *i.e. The winged Sphear wreathed about with Serpents is the Hieroglyphick of the soule and spirit of the world.* The Humane face is meant of the Sunne and his courses.

For the *Holy Beetle* (which an old *Ægyptian* durst not tread upon) *Horus Apollo* saith it signifyeth for the Figure of the world, and he giveth this reason and *secret* for it.

The *Beetle*, saith he, when it hath a minde to bring forth, βοὸς ἀφόδευμα λαβὼν σφαιροειδεῖ παραπλησίον τῷ κοσμῷ σχῆμα ὁ ἐκ τῶν ὀπισθίων μερῶν κυλίσας ἀπὸ ἀνατολῆς εἰς δύσιν αὐτὸς πρὸς ἀνατολὴν βλέπει. *Taketh the excrement of an Oxe, which having wrought into small pellets round as the world, it turneth them about from East to West, it self in the mean time* (as to call up Great Nature to these Travailes) *turning towards the East.*

The *Ægyptian* word φύλο held out in the Table is the same with the Greek φιλία, to shew that the whole frame hangs together by a true *magnetick Love*, that invisible Harmony and *binded discord of the Parts.*

¶ I cannot think that time sufficiently well imployed which hath bin spent upon the Integrity and distinction of Scripture into Canonicall and Apopcryphall.

There's no *Apocrypha* in the *Alcoran.* It is told you in the *Synodicum* set forth by *Pappus*, that the Councel of *Nice* made a miraculous *Mound* betwixt those two. Ἐν γὰρ τῷ ὁ ἱκῷ τοῦ θεοῦ κάτω παρὰ τῇ θείᾳ τραπέζῃ αὐτὰς παρεθεμένη, προσηύξατο ὡς εὑρεθῆναι τὰς θεοπνεύστους ἐπάνω, τὸν κύριον ἐξαιτησαμένη, καὶ τὰς κιβδήλους ὁ καὶ γέγονεν, ὑποκάτωθεν. *They set all the Bookes in a Church a little below the Holy Table, and prayed God that those of the company which were done by his inspiration might bee found above, but the spurious part underneath; and God did so.* Doe you beleeve this? Pappi. Συνόδικον. Syno. 34.

The Canon of Scripture subjoyned to the Councell of *Laodicea* is much depended upon for this matter of distinction.

And yet this very Canon it selfe is not extant in some very ancient Manuscripts. It is wanting in one Greeke Συνόδικον

Συνοδικ. gr: Mſ. in Arch. Baroc. cod. concil. Ara. Mſ. in Arch. Roan. Bib. Bod.

here, and moreover then ſo it is not to be found in *Joſeph* the *Ægyptian's Arabick Code*.

And there is no man of ſenſe but muſt thinke, that this was a thing more likely to bee put in into ſome Copies, then left out of any.

The *Hebrew* Canon indeed is a good ſure ground. And yet you muſt not thinke that all, no nor any of the Apocryphall Bookes, were firſt written in the Greek.

The Hebrew Edition by the Jewes at *Conſtantinople* is the undoubted Text of *Tobit* (Saint *Hierome* ſaith as much for *Judith*) *Libellus vere aureus*, as *Munſter* ſaid truly of it.

For that of the Son of *Syrach* it is confeſſed in the Preface, where I muſt tell you by the way that this Booke of *Syracides* was heretofore accounted among the *Hagiographa*.

Talmud in Baba Kama. cap. 8. fol. 92. b.

I know not what elſe to make of that in *Baba Kama* where the *Talmudiſts* quote this Proverbe out of the *Cetubim* (which is the ſame with *Hagiographa* כל שיח &c. *Every Bird ſorteth it ſelfe with one of the ſame kind*, (Birds of a Feather, &c.) *and ſo every man to his like*.

The *Toſephoth* ſay to this that שמא &c. perhaps it is in the Booke of *Ben Syra* (was *Ben Syra* reckoned for Canonicall too?) but ſure enough there's no ſuch ſaying in that Booke. In the Booke of *Syracides*, you meet indeed with it *Chap.* 13. ver. 10. Πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτῦ, ϗ πᾶς ἄνθρωπος τὸν πλησιον αὐτῦ.

For the *Wiſedome of Solomon*, a Booke worthy enough of that name, and comparing with any that was ever writ by the hand of Man. That this Booke was written in *Chaldee* is certain, for *R. Moſes Ben Nachman* quoteth it ſo out of *Chap.* 7. *v.* 5. &c. & *v.* 17. &c. in the Preface to his Comment upon the *Pentateuch*.

One of the Bookes of the *Maccabees* are known to bee in Hebrew, and the worſt of all the company (and excepted againſt by *Bellarmine* himſelfe) though appointed to bee read in our Churches) that is the fourth of *Eſdras* will bee clearely

of

of another credit and Reputation to you, if you read it in the Arabick. *Ms. Arab. in Arch. Bibl. Bod.*

The story of the Woman taken in Adultery hath met with very much adversity. Saint *Hierome* noteth it wanting in severall Copies of his time. The Paraphrast *Nonnus* had nothing to say to it. Nor is it noted upon by *Theophylact, &c.* The *Armenian* Church (as one of their Priests informed me) allow it not a place in the body of the Gospell, but reject it to the latter end as a suspected peice. The Syriack Paraphrast leaveth it out (that is, the Printed Paraphrast) But in some of the Manuscripts it is found to bee, though not received as the rest of Scripture, but written upon with this Asterisme. דלא איתוהי בפשיטא *That it is not of the Text.*

But the Arabick hath it, and in the Greek Manuscripts it wanteth but in one of seaventeene, *sed ita* (saith *Beza*) *ut mira sit sectionis varietas*, enough to make me (he saith so too) *ut de totius istius narrationis fide dubitem.*

But *Eusebius* noted long agoe, that the setter forth of this History was the ancient *Papias.* ἣν τὸ καθ' ἑβραίους εὐαγγέλιον, περιέχει. And that it was to bee had in the Gospell, *Secundum Hebræos.* *Eccles. hist. lib. 3. fol. 32. b.*

Et suspicari merito quis possit (saith *Drusius*) *ex Evangelio illo ad exempladia rimanasse*, though I shall conclude from hence, (but as he doth) with a *Nihil affirmo.*

To say nothing here of *Salomons* Psalter lately put forth by *de la Gerda*, our account of *Davids* Psalmes is 150. but the Arabick and some other Translations set downe one more. *Josephus Hypomnesticus* saith that *David* made ψαλμοὺς ἀπείρους, *an infinite number of Psalmes.* *Ioseph Christian. græc. Ms.*

Athanasius saith he made 3000. and reckoneth this to bee one, πρὸς τὸν Γολιάθ' ὄρνα, &c. *Athanas. in Synop.*

In the Greek Psalters it is no rare thing to meet with it in the Manuscripts. 'Tis extant in more then one or three in our publick Library.

One hath it in *Magdalen Colledge*, another in *Trinity Colledge*, and a third in *Corpus Christi Colledge*, given them by *Claimund* their first *President.*

In

In the late printed Copies you are not to looke for it, but in the older ones you will finde it, in that of *Aldus* especially. And *Justine Decadus* who wrote the Epistle to the Reader tels you, that having gotten so excellent an Assistant (as *Aldus* indeed was) they were resolved to begin to the world (printing was not very ancient then) with ἡ Δεύτερον βίβλον τῶν Θείων ψαλμῶν *The Booke of Psalmes inspired by God.* And yet they reckon this *supernumerary* for one of the company.

You may take it perhaps as forbidden by the *Laodicean* Canon among the Idioticall Psalmes. But the Arabick *Scholia* to that Cannon will minde you of another matter.

Ioseph. Ægypt. Cod. Concil. Arab. Mſ. in Arch. Roan. Bibl. Bod.

לא חנוז אן יקרי פי אלכ ינסה מזמור גיר מזאמיר דאוד
אלנבי לאנה זפע אלי אלבמאעה אלמקרסה אן קומא
מן אלאראסס עמלוא איצא מזאמיר אחרי גיר מזאמיר
דאוד אלנבי ויקרונהא וזעמוא אנהם נאס מתקדמין
מתל דאוד אלנבי ואנהם חנבוא מתלה ואחתיוא
פי הרא בכתאב אלאברכסיס למא קאל עז ויוי
אלנכי תנבוא בניכם ובנאתכם וירון אש אחכם
אחלאמא ואכאנוא יקבלוא תלך אלמזאמיר אלמעמולה
פמנעה אלגמאעה.

i.e. *No man shall read in the Church any other Psalmes then those of* David, *for it had beene related to the Holy Synod that certaine men among the Heretickes had made to themselves other Psalmes over and above those which were made by the Prophet* David, *and that they read them in the Church, saying for themselves boastingly that they were good and honest men as well as* David *the Prophet, and that they were able to Prophecy as well as Hee. And they alleadged for themselves out of the Booke of the Acts, that of the Prophet* Joel, *Your Sonnes and your Daughters shall Prophecy, and your old men shall see Visions, &c. And there were that received these new made* Psalmes, *but the Councell here forbids them.*

But I can tell you something which will not make very much towards the repute of this Psalme.

In

In the *Maronites Edition* you find the Number in the head of it, and which is worſe then that, it is there ſaid that *David fell'd the Gyant with three Stones which he flung out in the ſtrength of the Lord.*

You will not eaſily meet with either of theſe things in the Manuſcripts: Here are ſeverall to be ſeen, and one I have of my owne, but all without mentioning the *Number*, or this *Particular.*

The *Revelation* of Saint *John*, you know what *Eraſmus* himſelfe hath ſaid of, and how little *Beza* hath ſaid to that.

What if it be wanting in ſome of the Syriack Copies? 'tis extant in others. 'Tis wanting in a Manuſcript Arabick tranſlation in *Queenes* Colldge. The Printed Arabick hath it, ſo the *Coptick*, *Armenian*, &c.

What if the *Laodicean* Canon acknowledge it not? It is more to be marvail'd at that it ſhould be found in the Apoſtolicall. In the Greek I do not ſay, but in the Arabick Tranſlation it is thus mentioned. אלסאדסה גליאן יוחנ' אלמסמי אל אבוכאלבסיס *The ſixth is the Revelation of Saint* John *call'd* Apocalipſis.

Judicious *Calvin* being once askt his opinion concerning the *Apocalypſe* made anſwer, *Se penitus ignorare quid velit tam obſcurus ſcriptor; qui qualiſq; fuerit nondum conſtat inter eruditos.* cc That for his part he was altogether ignorant what that obcc ſcure Author would have, and that no body yet knew who or what he was. *Bodin method. Hiſtor. c. 7. ſub in itium. cap.*

For the firſt part of the Anſwer it will paſſe well enough, *Cajetan* ſaid right, *Exponat qui poteſt.*

The latter words (if they were his) doe not become the *Writer* of the *Revelation*, or the man that ſpake them.

Kerſtenius in his Notes upon the Lives of the foure Evangeliſts written in Arabick, letteth fall this Obſervation.

Obſervandum quoq; eſt hunc Authorem ne verbo quidem uno mentionem facere Ἀποκαλύψεως *D. Joannis, quam quidem hunc Evangeliſtam in Pathmo ſcripſiſſe aſſerunt, qua authoritate ipſi videant, atq; ideo ſemper iſte liber inter Apocrypha reputatus*

* eſt.

eſt. "You are to note here too (ſaith he) that this Author "maketh not any mention at all of Saint *Johns Apocalyps*, no "not in one word, and therefore they would do well to con- "ſider what they doe, who affirm that this Evangeliſt wrote "that booke in *Patmos*. Indeed the Booke was ever yet rec- "koned among the *Apocrypha*.

And yet his great reaſon is, becauſe this Arabick Authour maketh no mention of the Booke. But you will finde the Learned man (it might eaſily bee) very much miſtaken.

His order is not to make a full and anſwering tranſlation of the *Arabick*, but to turne the principall and beſt underſtood ſenſe of it (as to him) and ſo to ſet down the Text.

He takes the ſame courſe in this matter. *Iam itaq; verba Arabica ad locos hos tres pertinentia adſcribere tempeſtivum eſt, Quorum periodum ultimam doctioribus hujus linguæ relinquimus.* I ſhall lay no claime to the *Doctioribus*, but I doubt not to read the words right, and then the place will eaſily be underſtood.

The Period which hee will not undertake upon, is this, וקיל אן יוחנא אמלי אבוגלמסיס עלי פוניר *Abogalmaſis* indeed ſignifieth nothing, it ſhould be read, אבוגלבכיס *Abogalubſis* (there's but one letter miſtaken) and then the Engliſh of it will be, And *it is ſaid that* John *delivered the* Apocalyps *to* Pheugir.

This *Pheugir* was a Diſciple of his, as the ſame Arabick Authour ſaith before.

The leaving of this Booke out of ſome Copies is juſt nothing againſt it; you may ſay as much (and as juſtly too) of the Canonicall Epiſtles, and there is the ſame reaſon for all.

Theſe were more lately written, and therefore not ſo ſoon received into the *Canon* as the *reſt*.

I think every man ought to have a very reverend and ſingular opinion of that Epiſtle of *Clemens Romanus* to the *Corinthians*, and yet I doe not thinke that either this or the reſt of that Booke was of *Teclaes* owne hand writing, no more then I beleive that *John Fox* tranſlated the *Saxon* Goſpels into Engliſh,

gliſh. I have ſeene the third Epiſtle of Saint *Paul* to the *Corinthians* in the *Armenian* Tongue, beginning *Paul a Servant of Jeſus Chriſt, &c.* And an Epiſtle of the *Corinthians* to Saint *Paul* in the ſame Tongue, beginning, *Steven, &c. to our Brother Paul, greeting.* *Kirſtenius* ſaith that there be many Epiſtles of Saint *Paul* in Arabick, which we know not of yet.

Lib: Mſ. Armenice cum verſione Ital. apud ingeniosiſſimum virum Gilbertum North.

The *Armenian* Prieſt I mentioned before told me they had more Bookes of *Moſes* then we.

But now to diſcharge my ſelfe of all this that hath been ſaid, and to give up a ſincere and ſober account of the thing.

An indifferent man of any Nation under heaven could not deny but that *this Booke* throughout, diſcovereth an incomprehenſible ſecret power and excellency; enabled to make any man whatſoever, *wiſe to Salvation.* And that Canon of it which is undoubtedly received on all hands, is ſufficiently *entire.*

And for detracting any the leaſt jot or title from this, unleſſe it be notoriouſly made knowne to be *heterogeneous* and *abhorrent* (and he that beleeveth this too muſt not make haſt) *God ſhall take away his part out of the Booke of Life.* But for him that ſhall adde any thing *thereto*, though it were a new Epiſtle of Saint *Paul* (as to *Seneca* or the *Loadiceans* (and as good as any of theſe we have) *God ſhall adde unto him the Plagues that are written in this Booke.*

You muſt not reckon of the Scripture by the bulk. It were the biggeſt Book in the world if it were leſſe then it is, and it was purpoſely fixed to that proportion it hath, that it might compare and comply with our Size and Magnitude.

If you would have all written that *Solomon* diſputed from the *Cedar* in *Libanus* to the *Hyſop* that growes upon the wall; or all that which was done and ſaid by One that was Greater then he, and ſpake as never man did, *The world it ſelfe would not be able to containe the Bookes that ſhould be written. Amen.* that is, *The Lord let it be ſo as it is.*

¶ It will not be ſo ſucceſſeful an argument for this Book to

urge the miraculous conſervation and Incorruption of the Text. The *Alcoran* it ſelfe hath had much better luck.

That of the Old Teſtament how tenable ſoever it hath been made by their encompaſſing and inacceſſible *Maſora*. I doe not finde it ſo altogether (though wonderfully enough) entire.

But for the New there's no prophane Author whatſoever (*cæteris paribus*) that hath ſuffered ſo much at the hand of time. And what of all this? Certainly the providence was ſhewed to be greater in theſe miſcarriages (as we take them) then it could have beene in the abſolute preſervation. God ſuffered Tares to be ſowed in the Genealogies (while men ſlept) or in ſome elementall parts, that we might not inſiſt upon thoſe משנרות שאלות (See *Ben. Bar Jonah's* Itinerary) *Extracta quæſtionum* as theſe things are called and kept by the Jewes themſelves. It is an invincible reaſon for the Scriptures part that other eſcapes ſhould be ſo purpoſely and infinitely let paſſe, and yet no ſaving or ſubſtantiall part at all ſcarce moved out of its place. To ſay the truth, Theſe varieties of Readings in a few by-places doe the ſame office to the maine Scripture, as the variations of the Compaſſe to the whole Magnet of the Earth. The Mariner knowes ſo much the better for theſe how to ſteere his Courſe.

¶ For the ſtyle of this Scripture it is unſpeakable good, but not admirable in their ſenſe who reckon the height of it from the unuſualneſſe of the phraſe. The Majeſty of that Booke ſits upon another Throne. He that was among the Heardſmen of *Tekoah*, did not write like him that was among the Prieſts at *Anathoth*. Read *Ben Syra* and the Arabick Centuries of *Proverbs*. Read the *Alcoran* it ſelfe. Though the ſaying of our Saviour, *It is eaſier, &c.* was originally, *It is eaſier for an Elephant, &c.* Yet *Mahomet* expreſſeth as our Saviour did, *They ſhall not* (ſaith he) *enter into Paradiſe,* חתו ילג אלבמל פי סם אלחיאט אלחראב *till a Camell goe through a Needles eye.* You will get more by that Book to this purpoſe, if you make no worſe uſe of it then you ſhould.

Alcoran in Sir. rat. in Azoar. 17.

Yet you muſt have a care too, for the Authors of that good

confuſed

confuſed heape have elſewhere expreſt looſely enough. They ſay in another Surat אן אללהי ומלאיכיה יצלו עלי אלנבי *That the Angels and God himſelfe too ſay prayers for his Prophet*, that is, *that God prayes for* Mahomet. An odde ſaying you may think, and yet how much different can you make it to be from that of ours, where it is ſaid, that the *Spirit maketh interceſſion for us*, &c. but doe you make this uſe of it. It is from hence that the *Mahumetans* expreſſe the memory of the Dead in God, (eſpecially of the Prophet himſelfe) by thoſe ſtrange words, *Peace and the Prayer of God be upon them.*

But if you would raiſe a Reputation upon our Scripture like your ſelf, and the dimenſions of a man, take it from *thoſe without*. I ſhould think it to be very well that *Aben Rois* in his Arabick Commentaries upon *Ariſtotles* Moralls tranſlated into Latine, ſhould call the greateſt man of the Eaſt, *Beatum Job*, Bleſſed *Job*, and to urge him for an example of Fortitude. *Auguſtin. Steuch. in Iob. ult.*

Galen in his Booke *De uſu partium*, not knowing what to ſay to the haire of the Eye-lids, why it ſhould ſo ſtrangely ſtand at a ſtay and grow no longer, takes an occaſion to undervalue *Moſes* his Philoſophy, and faith of God, *Neque ſi lapidem repente velit facere hominem, efficere id poterit*, &c. (yes but he could even of theſe Stones too) But Old *Orpheus* ſayes that the man that was born out of the water (ſo *Moſes* indeed is to be called in the *Ægyptian*) did well, and *Dyonyſius Longinus* (one that knew what belonged to expreſſion) having firſt of all caſt a ſcorne upon his *Homer*, ſaith, * Ιουδαίων θεσμοθέτης, that *the Lawgiver of the Iews* οὐχ ὁ τυχὼν ἀνήρ (no ordinary man neither) *was in* the right, *when hee brought in his God, ſaying.* γενέσθω φῶς καὶ ἐγένετο, *Let there bee Light and there was Light*, &c.

If you ſee what *Strabo*, *Tacitus*, *Juſtin*, *Diodorus Siculus*, *Ptolomy*, &c. have ſaid as to this, you will be no great loſer (in your Faith) by the hand. * See the tranſlation of *Abu Maaſciar*, or *Albumazar. Introduct. lib. 5. c. 9.*

I have thus much left to wiſh (and I hope I doe it well) to this Booke, that it might be read (ſo farre as this is poſſible)

in a full and fixt Tranſlation. And upon that a Cleare and diſengaged Commentary.

The way to doe this will not be to doe the Work a great, and undertake the whole or any conſiderable part of the Booke by one man if he could live one Age.

How little we have gotten, and loſt how much by thoſe who have prayed to God, they might live to make an end of all the Bible in Commentaries, you cannot chuſe but perceive enough.

You muſt not thinke to looke upon this mirrour of the word as you are to be ſeene in *Roger Bacon's* Perſpective, *Vbi unus homo videbitur plures*, where one man will ſeeme to be more then ſo. No, Break the Glaſſe in peices and ſee every one a face by himſelfe.

He that ſhall thus begin to build may perhaps be one of thoſe that will be able to finiſh.

Leo Moden. Di gli Riti Hebraici. Part. 1. The Jewes when they build a houſe are bound to leave ſome part of it unfiniſhed in memory of the deſtruction of *Jeruſalem*. The beſt Maſter Builder that ſhall come to this worke will be forc't to doe ſo too. And yet if thoſe that have undertaken upon the whole had in ſtead of that compleated but one ſmall part, *This Houſe of God and Tabernacle of good men had been reared up ere this.*

He that goeth upon this with any *Intereſt* about him, Let him doe otherwiſe never ſo admirably, he does indeed but tranſlate an *Angel of Light* into the *Devill.*

I would not render or interpret one *parcell of Scripture* to an end of my owne, though it were to pleaſe my whole Nation by it, if I might gain the World.

Theſe Wreſters of the Booke are *unſtable* if not *ignorant men*, and it will follow that they muſt needs doe it to their *owne Deſtruction.*

When all theſe things are fitly and underſtandingly reſolv'd upon, It would be good too to bring theſe principall matters as neare to a *Standard* as we can, that we might have ſomething to truſt to, and ſettle upon.

Some ſay that the *Heavens* could not move unleſſe the *Earth* ſtood

ſtood ſtill. I am ſure ſince the Earth began to turne about, the Kngdome of Heaven hath ſuffered a *violence of Reſt*, and doth not ſeeme to be *ſo open* to *all Beleevers* as before.

I am ſorry I have ſo much to accuſe my Nation of that ever ſince the times of *Hen.* the 8. they ſhould goe about in a maze of *Reformation*, and not know yet how to get either us or themſelves out.

I am not much given to the Admiration and amuſements of Aſtrologicall matters, therefore I will not tell you (plainly) here what * *Ptolomy, Cardan, Silen, Alchindus, Eſhwhid, Roger Bacon*, &c. ſay of us. And yet the Sage *Guido Bonate* (*Zoroaſter* in chiefe to ſome Almanacke men) I cannot chuſe but give you notice of.

This Gymnoſophiſt in the 13 Chapter of his Firſt part tels you that Chriſt himſelfe was an Aſtrologer, and made uſe of Elections. The ſame Man in the third Chapter at his third Part is buſie to let you know under what Figure of the Heavens you are to pare your Nailes.

But that which I indeed intend to ſay to you is this.

In the Geographicall Reſemblances I finde that *Maginus* could liken *Scotland* to nothing. But for *England* 'tis fancied by ſome to come very neare the faſhion of a Triangle. I am ſure 'tis farre enough from a Square, or that Honeſt man in *Ariſtotle* who falleth ſtill upon his owne Legges.

The Arabick *Nubian* Geographer likeneth us to an *Eſtrich*

* *Giafar Abu Maaſciar Belchita* (commonly called *Albumaſar Abalatbi*) putteth our Religion under the Dominion of ☿ *inde* (ſaith *Roger Bacon*) *intricatioribus et profundis maxime momentis laborat propter impeditos illos* ☿ *motus, & Eccentrum Eccentri.* It is indeed like enough to ☿ in one ſenſe It is good with the good, and bad with the bad. *Facit homines ancipitis naturæ & ſemper novas excogitantes, qui non quieſcunt, & non edeo manifeſte ſuis agentes.* Ranzovius. *Alchindus* ſaith that we are ſignified by the Woman Planet, *unde ornatoria figuris & picturis decorari ſolent.* What becauſe you *Turkes* have none? Would the Religion had no more to doe with that Planet, then ſo.

Others put us under the Sunne (I think they cannot tell what to put us under very well) *Silen* ſaith that we are governed by the Moone, and the Scots by ♄. If it be ſo, then ♄ is not ſo dull a Planet as *R. Bacon* tooke him for, who giveth this reaſon why the Jewes reſted upon the Saturday.

But as to the firſt our *Eſhwid* quoteth an old Aſtrologer to ſay as much and with this Vnde, *Angli vagi & ſunt inſtabiles, nunc ad ſummum, nunc ad imum delati.* Diſt. 8. cap. 1. fol. 42 a.

Ptolomy placeth us under ♂ and ☽ *unde impatientes regni*, &c. ſaith he. *Cardan* addeth that therefore we are a rebellious and unlucky Nation. *ſemper novos ritus legis & divini cultus fabricantes, aliquando quidem in melius*, but for the moſt part *in deterius, in Tetrab. C. 3. Tex. 12.*

Haly Aben Ragel ſaith that he found in an old Booke called *Andalareproſu* that the ſigne of the world is *Aries* 'Tis the ſame with ours. And it were well that the *faſhion of the whole* had not leſſe paſſed away then that of the *Diviſes orbe Britannos.* They did right to call us a people by our ſelves, for I thinke we are like to no body elſe.

(indeed

(indeed we have digeſted Iron enough) But this is that ſilly thing *which leaveth her Egges in the Earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them, or that the wilde Beaſt may breake them. She is hardened againſt her young Ones as though they were not hers, her labour is in vaine without feare. And why? Becauſe God hath depriv'd her of wiſedome, neither hath he imparted to her underſtanding. And yet what time ſhe liſteth up her ſelfe on high, ſhe ſcorneth the Horſe and his Rider.*

Indeed if ever any Nation periſhed for want of knowledge, we are like to be the Men.

NOTES

NOTES VPON SOME PASSAGES OF SCRIPTURE.

CHAP. I.

Alſo he bad them teach the Children of Judah the (uſe of the) bow: Behold it is written in the Booke of Jaſhar. 2 *Sam.* 1.18.

A Strange Parentheſis to all Reſpects, but eſpecially that of the *Bow*. Yet ſo the *Targum* reads it, and ſo the *Rabbines* conſtantly expound. *Rab. Solomons* gloſſe is. And *David* ſaid——*from henceforth ſeeing that the mighty in* Iſrael *are* falne, it *will be neceſſary* that *the men of Judah* learne to exerciſe their armes, and *to draw the bow*. *Levi ben Gerſom* ſaith that *inaſmuch as David ſaw that the death of Saul was cauſed by his feare of the Bowmen, and that there was none in Iſrael skill'd in this kinde of* Artillery, he *gave order* that the *men* of *Judah*, (as *being* the *principall men* at *Armes*) *ſhould be* taught the *uſe* of *the Bow, &c.* To the ſame purpoſe *R. David*, and others quoted in the *Celi Jakar*, fol. 264. *a.* & *b.* And yet *R. Iſay* ſaith, that *Saul and Jonathan taught the ſonnes of Judah the bow*, becauſe the *ſonnes*

of Judah were mighty men, and fit to draw the Bow by the bleſſing of Jacob, Gen. 49. 8. Where it is prophecied that the hand of *Judah* ſhall be in the neck of his Enemies, that is, (ſaith *Chimhi* as ſome of our *wiſemen* expound) *the Bow.* Therefore they take the *Booke of Jaſher* to be the firſt of *Moſes* called *Geneſis*, in which the *Acts* of *Abraham*, *Iſaac*, and *Jacob* the *Jeſharim*, or upright men are recorded; but eſpecially they take the Booke to be *Beracoth Jacob*, or the *Bleſſings of Jacob.* Thus the Jewes.

Though we have *wiſemen* of our own to follow them in the Interpretation of the *Bow*: yet they will appeare to be as idle in *this*, as in their conceipt of the *booke.*

Is it a thing to be thought that the men of *Judah* were now to learne the uſe of the Bow? 'Twas the common Tactick practiſe.

The Hebraiſme of Bow is like that of Bread: It nameth for all other kinde of Ammunition. And where's the conſequence here that becauſe *Saul* and *Jonathan* (excellent Archers themſelves, for the Bow of *Jonathan* turned not back) fell downe before the Arrowes of the *Philiſtines*, that therefore the men of *Judah* ſhould be taught the uſe of the Bow? But the Coherence is worſe. And *David*, *&c.*

The Author of the Booke bringeth *David* in beginning an *epicedium* upon the death of *Saul* and *Jonathan*, and immediately breaketh him off with an impertinent command to the ſons of *Judah*, that they ſhould learne to handle the Bow. And where is it, or why is it that this *ſhould be written in the Booke of Iaſhar*?

Therefore *Mariana* very underſtandly ſtept aſide out of the common Road of Interpretation, and conſidered with himſelfe that the Bow here might be taken for the Title of the Song, which cannot be ſtrange to them that will compare this with the granted ſuperſcriptions upon *David's* Pſalmes, as *Pſal.* 69. To the chiefe Muſitian upon *Shoſhannim.* *Pſal.* 67. Upon *Neginoth.* *Pſal.* 59. To the chiefe Muſitian *Altaſhith*, *&c.* So here to the chiefe Muſitian *Keſheth*, or the Bow. For ſo the Text is to be read. And hee bade them, that is, the chiefe

chiefe Muſitians, *Heman*, *Ethan*, and *Jeduthun*, to teach the ignorant people how to ſing this Lamentation of *David* upon the death of *Saul* and *Jonathan*. It was intituled *Keſheth*, or the Bow, becauſe it was occaſioned by the *Philiſtin* Archers, 1 *Sam.* 31. 3. But eſpecially reſpecting to the Bow of *Ionathan*, which returned not back from the bloud of the ſlaine, as the Song it ſelf expreſſeth. And *David* could not but remember the Bow of *Ionathan* out of which *that Arrow was ſhot beyond the Lad*, 1 *Sam.* 20. 36. It was the time when that Covenant was made, and that affection expreſſed betwixt them which was greater then the love of women.

And 'tis ſaid there too that *David* exceeded, *v.* 41. And there alſo *Ionathan* required that this kindneſſe of the Lord ſhould be ſhewed unto him longer then he lived. *And thou ſhalt not only whileſt yet I live*, &c. *v.* 14, 15.

The Lxx will beare out this Interpretation. The verſion there is, Καὶ ἐθρήνησε Λαυὶδ τὸν θρῆνον τὸ τοῦ ἐπὶ Σαὺλ καὶ ἐπὶ Ιωναθὰν τὸν υἱὸν αὐτοῦ καθὼς εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰούδα. Ἰδοὺ γέγραπται ἐπὶ βίβλου τῶ εὐθοῦς. [that is] And *David* lamented this Lamentation upon *Saul* and *Ionathan* his Sonne, and cauſed it to be taught to the Sonnes of *Iudah*. Behold it is written in the Booke of the Juſt man.] So the vulgar. *Planxit autem David planctum hujuſmodi ſuper Saul & ſuper Ionathan filium ejus, & præcepit ut docerent Filios Iudah planctum ſicut ſcriptum eſt in libro Iuſtorum.* And here 'tis plainer yet that *David* commanded to teach the Sonnes of *Iudah* this Lamentation. 'Tis true the late Editions of this Tranſlation have ſhifted in the word *Arcum* inſtead of *Planctum*. But in the ancient Manuſcripts it is ſo as I have quoted it. And in the Elder printed copies 'tis *Arcum*, but in the Margin onely which afterwards crept into the Text, if I may call the Tranſlation ſo.

Therefore alſo by theſe two great Authorities that which the Sonnes of *Iudah* were commanded to learne was not the uſe of the Bow. But the Bow, as 'tis originally ſet down, that is, a Song of *David* ſo called, or this Song of Lamentation over *Saul* and *Ionathan*. And this is that which was written in the Booke of *Iaſher*. Why this Booke was ſo called, or who

was the Author of it, I cannot tell you. That it was not the firſt of *Moſes* (as the Rabbines would have it) is ridiculouſly plaine. *Joſephus* hath let us know thus much that it was a *Record in the Temple*, and you muſt not thinke it hard if it be loſt to us as yet, you ſhall heare more of this hereafter. It is quoted twice in Scripture, here and *Joſh.* 10. And if both places be conſidered, 'tis to be judg'd that nothing was recorded in this Booke but Memorialls of this kinde, and which is more to be noted, they were metricall too. The place in *Joſhua* put to this here maketh it cleare. There it is quoted out of the Booke of *Jaſher*, that the Sun ſtood ſtill in *Gibeon*, and the Moone in the valley of *Ajalon*. This Quotation is a plaine Canticle. *Chimhi* commeth ſo neare to the matter, as onely to make a doubt of it. But the thing is certain, It is reckoned among the 10 Songs by the Mechilta an old Commentary upon *Exodus* to the 15 Chapter. The 4 is that of *Moſes* before his deceaſe: and the 6 is that of *Deborah* and *Barak*, and this of *Joſhua* is the fifth. I would ſay more of this had not the learned *Maſius* prevented me upon the place, *Joſh.* 10. 12. This is enough to ſhew that the Song of the Bow might, but the uſe of it could not be ſet downe in the Booke of *Jaſher*. It is certaine that this command of *David* to the Children of *Judah*, is not delivered in Meeter. Indeed matter of that kinde was no fit ſubject for a Song. And now 'tis come to *Tyndall's* turne againe, for the *New* muſt be corrected by his *Old Tranſlation*. He rendered thus, *And* David *ſang this Song of Mourning over* Saul *and over* Jonathan *his Sonne, and bade to teach the Children of Iſrael the Staves thereof.*

Here I may note one thing more, and I marvaile at it too, that the vulgar Edition hath one verſe over and above in the Canticle of the Bow. *Conſidera Iſrael pro his qui mortui ſunt, ſuper excelſa tua vulnerati.* It ſeemeth to pretend as if it would tranſlate the firſt verſe of the Song; but that's done, and better too, immediately in the next, *Inclyti Iſrael ſuper Montes tuos interfecti ſunt. Quomodo ceciderunt fortes?* I found it ſo in ſome of the written as well as the printed Copies: And yet I think *Arias Montanus* did better to leave it out, then ſome others ſince

ſince to keep it in. It is plainly void and ſupernumerary, and an eſcape not fit to be accounted upon the Sageneſſe of that tranſlation.

CHAP. II.

Why our Saviour ſaid not Jehovah Jehovah, *but* Eli Eli, *(as Saint* Matthew*) or* Eloi Eloi *(as Saint* Marke*) in that great caſe of Dereliction.*

FOr the variety of Reading, the Criticiſme need not bee done over againe. According to the *Syriack* tranſlation of the Pſalmes, Saint *Marke* might as well ſet it downe *Eloi Eloi*, as Saint *Matthew* after *Davids* Hebrew *Eli Eli*, 'tis all one. *My God, &c.*

To the Reſpect of the Queſtion we know already that the greateſt enterviews 'twixt God and man paſſe eſpecially upon the termes of theſe two Attributes *Mercy* and *Juſtice*; where alſo it will be ſomething too, to obſerve how Mercy rejoyceth againſt Judgement.

The Hebrewes note, *Quando egreditur ſententia ad Clementiam &c.* That in all proceedings of God with men concern'd in mercy and loving kindneſſe, he chuſeth to be called by his great Name *Jehovah*, as to *Moſes* in the Cliſt of the Rock, *Jehova Jehova. The Lord merciſull and gracious, ſlow to anger, &c.*

But as the ſame Doctors obſerve, *Quando egreditur ſententia ad juſtitiam, &c.* In any proceſſe of Juſtice and Judgement, &c. he alwayes ſtileth himſelfe *Eloah* or *Elohim*. So the matter will be to diſtinguiſh of the uſe and dignity of theſe two names as to this purpoſe.

Jehovah is his proper name of his owne Impoſition, and incommunicable to any Creature, of what Rank or Quality ſoever: a Name of ſuch immoderate Reverence amongſt the oldeſt Jewes, that it was forbidden to be written right or pronounced at all in this world, but by the High Prieſt, and but in *Iehovah.*

one place, the *ſanctum ſanctorum*, and but at one time of the year, in the day of expiation.

And (which is more to the purpoſe) onely in one caſe, which was that of Benediction, when the Bleſſing and Goodneſſe of God by the holy intervention of the Prieſt was to be derived downe upon the People.

At any other time or in what place ſoever for any man of *Iſrael* to preſume to utter this Name was more then death by the Law, as by a report of theirs in the Talmud in the caſe of *Teradion's* ſonne.

And as it would ſeem to be by the Jewes, our Saviour might not himſelfe make uſe of this Name in kinde: for after their malicious rate of Tradition, they hold that he did all his miracles by the *Paraphraſticall Tetragrammaton*, or *Shem hamphoraſh* (as they call this Name at length and in other words) and this way of Enunciation they ſay was cut into his feet, and produced as occaſion ſerved, as to caſt out Devills (by a knowne Receſſe of the blacke Art) through *him that is the Prince*. And to exalt and make up the Legend they can afford his mother (the bleſſed Virgin to us, and very well ſpoken of in the *Alcoran* it ſelfe) no better language then that ſhe was a cunning woman, and brought this kinde of Legerdemain out of *Egypt*.

Elohim. *Elohim* (ſaith a great Maſter in the Language) *Nomen divinum à Judicio, quaſi Deus Iudex*, though I thinke he tranſlated this ſenſe rather from the uſe then the power and Originall of the word, which retained (as many other) in the *Arabicke*, though not in the Hebrew; reacheth not to this meaning directly (and yet not unfitly) for there it ſignifieth firſt for power and force, and nothing could more properly make up the Judge of all the world in words, then ſuch as were derived from a ſenſe of Omnipotency. And to this the Scripture beareth witneſſe and correſpondency enough.

Now this Name of *Elohim* is not proper to God, but common to him with the Creature. The Angels are called ſo, *Pſal.* 86.8. Men are called ſo, (the Judges eſpecially) *Exod.* 21.6. 1 *Sam.* 2.25. Nay and the falſe Gods too. *Joſhua* 23.16. The

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ſumme is, that the Name *Iehova* was of higher Import and eſtimation, then that of *Elohim*. Alſo that in addreſſes of mercy and loving kindneſſe God was pleaſed to bee called rather by the former, but in thoſe of *Execution* and *Sentence* by the later.

Therefore our Saviour (in the caſe he was) cryed not *Jehova Jehova*: (much leſſe Father, as at other times) but *Eli Eli*, or *Eloi Eloi*, My God, My God: as naming the Judge of all the world, and doing the extreameſt right upon his own Sonne treading the Winepreſſe alone under the perſon of all Mankinde.

CHAP. III.

בית עליה *or* ὑπερῶον.

And hee ſhall ſhew you a large Upper Roome, *&c. Mark.* 14. 15. *And when they were come in, they went up into an* Upper Roome, *&c. Act.* 1. 13. *Whom when they had waſhed, they layed her in an* Upper Chamber, *Act.* 9. 37. *Then Peter aroſe and went with them, when hee was come, they brought him into the* Upper Chamber, *v.* 39. *And there were many lights in the* Upper Chamber, *where they were gathered together, &c. Act.* 20. 8. *And there ſate in a window a young man named* Eutychus, *&c. v.* 9. The Upper Roomes.

THe Latine turneth it *Cœnaculum*, for that the Faſhion was to ſup or dine in theſe *Upper Roomes*. But that is the Roman faſhion (and not that neither.) The Jews eate no Supper here but that of the paſſeover, (as the Chriſtians afterwards that of the Lord in the ſame place.) It was their *Beth Tephillah*, or private Houſe of Oratory in the upper-moſt part of their Dwelling Houſes. Mark. 14 15.

The Diſciples therefore being returned to Jeruſalem from the *Mount Olivet* ἀνέβησαν εἰς τὸ ὑπερῶον went up into an *Upper Roome* where they continued all with one accord in prayer and Supplication. *Act.* 1. 13. 14.

Scholiast. Syriack. Bibl. in Act. Apostolor. in Arch. Biblioth. Bodleianæ. Ludovic. de Dieu Animad. in Act. c. 1. v. 13. Geograph. Nubiens. Clim. 3. Par. 5. p. 113.

A *Syriack* Scholiast upon the place, saith, That *it was the same (upper roome) in which they had eaten the Passeover.*

It was so truely an *House of Prayer*, that by some it is taken for an upper Roome in the Temple it self. For so it may seem by the former *Treatise*. (*Ch.* 24 53. ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ &c. And they were continually in the Temple.

And an Arabick Geographer findeth this *upper Roome* in the Temple of *Sion*, *where yet* (saith he) *the Table remaineth, upon which our Lord did eat with his Disciples, and that it useth to bee solemnly visited upon the Thursday*, meaning (as I think) that before Easter.

I added this to *De Dieu's* note because it seemeth to beare up towards his meaning, but it is not to be expected that it should prove so in the Recesse.

I can tell that the *Second*, as the *Former Temple* (1 *Chro.* 28. 11.) had its ὑπερῶα or *Upper Roomes*, and those too of religious use, but not of this kinde. Judge of the rest, by one of the likest, and yet nothing at all to this purpose.

Talmud in Middoth. c. 4. fol. 37. 4.

The *Code Middoth* maketh mention of an ὑπερῶον or *Upper Rome* in the second Temple, the Westerne wall whereof was let in with holes into the *sanctum sanctorum* &c. But it followeth in the *Mishna*, that the use of these was (*when occasion of reparation should require* (as the Glosse there) *to let downe the workmen* by ropes in Chests into the *Sanctum Sanctorum*, &c. כרי שלא יזונו עיניהם that they might not feed their eyes ('tis the expression of the Text) with the sight of that Presence there.

To speak it after our own rate. Such profane and common men might not enter by the doores, nor be suffered to see any more of that holy place then they were to mend.

As I will not deny, so neither will I charge any Superstition upon this practise, but when I compare their extreames with ours, I can be sorry to thinke that instead of *Holinesse* upon *Aarons* Breastplate, we are now about to write *filthinesse* to the Lord.

Bnt as to the matter of the *Upper Roome*, when it shall come to be considered what an ὑπερῶον of the kinde we speake to,

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is to be, it will be beſides expectation that any ſuch ſhould be found in the Temple.

Therefore notwithſtanding the learned likelihood of *De Dieu's* conjecture, it muſt paſſe, that this upper Roome into which the Apoſtles went up (*Act.* 1. 13.) was appertaining to ſome private houſe; though whether that of Saint *John* the Evangeliſt, as *Euodius* delivered, or that of *Mary* the mother of *John Marke* (as others have collected) cannot be certaine. The Diſciples indeed were διαπαντὸς ἐν τῷ ἱερῷ, *continually* (that is *dayly*) *in the Temple*. *Act.* 2. 46. Not all the day, but at the houre of Prayer, ἐπὶ τὴν ὥραν τῆς προσευχῆς. *Act.* 3. 1. At other times, and eſpecially for the *Breaking of that Bread*, that is the *Euchariſt* (as the *Syriack*) or *diſtribution of the Body of Chriſt* (as the *Arabicke*) they met together, ἐν ὑπερῴοις, in theſe *upper Roomes*, *Act.* 20. 7. which could not poſſibly be in the *Temple*, for it was not at *Ieruſalem*. They continued dayly with one accord in the Temple (but) Breaking Bread κατ' οἶκον from houſe to houſe, or as the margine there is, at home. *Act.* 2. 46.

And now to reflect upon the word, that meaning which is intended, this is to be remembred.

That the *Iewes* were bound to worſhip in the Temple, towards the Arke; without the Temple, towards that, or at leaſt towards the place whereabouts that was, at what diſtance ſoever.

It is noted by *Caſus Effendus* in his Commentaries upon the *Alcoran* to *Sura tol bacara* which is the ſecond Chapter, where he ſaith *that the Nazarites* (as he calleth us Chriſtians) *worſhip toward the Eaſt, the Iewes towards their Country*. *Caſ. Eſſend. Comm. ad Alcoran Arab. Mſ. in Archiv. Laudianis Bib. Bod.*

The Canons for this out of the 2 *Chron.* 6. are ſet downe by the *Talmudiſts* in *Beracoth Cap.* 4. *fol.* 30. *a. Maimon. in Halaca Tephilla Cap.* 5. *fol.* 42. *a. Orach chajim Num.* 94. *Shulhan Aruch Num. Eod. fol.* 40.

And the rule is of a ſtrict requirie, for the *Miſhna* ſaith, that in *caſe a man at the houre of prayer ſhould be riding abroad upon* his Aſſe, he muſt alight, if that may be, *or if not, yet he muſt turne his face toward the Sanctuary. In like manner he that is*

carried in a Chariot, or in a Ship at Sea. And if he cannot turne his Face, he muſt turne his heart toward the Sanctuary. Talm. in Berac. Cap. 4. fol. 28. b. Maim. in Halac. Tephill. C. 5. Num 3.

And therefore the Reader is to be adviſed of that paſſage in a learned Author, where he telleth that though it be more then he know whether the *Iewes bury their dead* (*as we Chriſtians*) *towards the Eaſt, yet he is ſure they pray that way.* 'Tis true they doe ſo, but no otherwiſe then of thoſe in theſe parts which lye Weſt of the holy Land. And ſo their owne *Rabbin* is to be underſtood, where he ſaith, *Dalla parte di Oriente è poſto un Arca &c.* that the Jewes ſet their Arke in the Eaſterne part of their Synagogues.

Sckickard de Jure Reg. Heb.

Leon Modena Hiſtor. de gli Riti Hebraici di queſti tempi Part. 1. C. 10. Num. 3.

He treateth of the moderne uſes of the Hebrewes, according to which they are to have a little Cheſt imitating as much as it may the faſhion of the old Arke, in which they put the bookes of the Law, and doe their devotions towards it. This Arke they therefore alwayes ſet in that part of their Synagogues which pointeth towards *Jeruſalem*, ſo that thoſe in *Italy*, as any where elſe in theſe Weſterne parts, were to place it towards the Eaſt.

Johan. Baptiſt. Bellus de Templo Angulari. C. 9. pag. 164.

And for him that ſaid that the Iewes within *Solomons* Temple, worſhipped towards the Weſt; but without it, towards the Eaſt, I remember ſuch a Proverbe in the Arabicke Centuries, That the *errours of wiſe men are ſo too*; but if I grant him that this was learnedly, I muſt tell him too that it was (induſtriouſly indeed enough and) ſufficiently miſtaken. *Solomon's* Temple I know was ſet towards the Weſt, and I know for what reaſon too, and that the Worſhipers within the Temple turned that way, not towards the Weſt, but towards the Arke which was placed at the Weſt end of the Sanctuary. Without the Temple they worſhipped towards the Temple it ſelfe, and according to their diſtance of abode, towards the holy City, or however towards the holy Land: meaning ſtill the Place where the Arke was. And to this rule whatſoever, whereſoever, they ſay as concerning this matter, is to be enacted.

Now the better to accommodate this rite of Devotion, their private

private Oratories were appointed in the uppermoſt Contignation of their Houſes, called therefore by them עליות *Alijoth* from *Alah* to goe up, which the Greeke well rendred (and from them the Authors of the New Teſtament) ὑπερῶα, *upper Roomes*, ſo the *Syriack* and *Arabicke* have rendred or rather expreſſed, for they doe it for the moſt part by the ſame word. And ſo the Originall ought to have been turned *Dan.* 6.10. *Ieremie* 22.13, & 14. and elſewhere. I ſay not ſimply Chambers, as we doe it, but *upper Chambers*.

Here (as hereafter) I forbid any quarrell againſt the grave and learned Interpreters of *That booke*.

The worke was *uſque ad invidiam aliarum gentium elaborata verſio*, as one ſaid that underſtood it. Yet to ſhew us how unprofitable we men are when we have done all, the Jewes ſay that God himſelfe when he made this World, purpoſely left one part unfiniſhed. 'Tis old *Eleazar's* Tradition in the *Zohar* פנת צפון לא גמרה he left a hole in the North. *Druſius.*

Now then for the Notation of the word, ὑπερῶον ſaith *Euſtathius* is from the *Lacedemonian* ὦα, for ſo they call τὰ μετέωρα τῶν οἰκημάτων, the uppermoſts of their Houſes, ὑπερῶον (ſaith *Moſchopulus*) οἴκημα τὸ ὑφ' ἑτέρῳ κοδωνημένον ὃ παρὰ τοῖς Ἀττικοῖς Δῶμες λέγεται, is a Roome built upon another Roome &c. And he interpreteth ὑπερῶον by Δῶμες, as *Heſychius* doth Δῶμες by ὑπερῶον. κλίμαξ, and ὑπερῶον by ἀναγαῖον, as the upper Room is called *Marke* 14.15. *Luk.* 22.12. So that the Greek account of this word is the very ſame which the Hebrew Grammarians give of their *Alijoth*, they are ſo called ſaith *Kimki* לפי שארם עולה בהם becauſe they are to be gone up to by aſcents, as being in the uppermoſt parts of the Houſe. *Euſtath. in Ili. ad.* ∞ *Moſchopul. περὶ λέξεων p.* 138.

And the Ἀναγαῖον in the Goſpells is the very ſame with the ὑπερῶον in the *Act. chap.* 1. The very ſame *upper Roome* (If the Scholiaſt I firſt mentioned hath obſerved rightly.) However, the ſeverall words ſignifie the ſame thing, and ſo the Arabicke and the Syriack have tranſlated them, and in both places, by the very Hebrew word it ſelfe, *Alijah*.

Now you ſhall ſee how all this holds.

Daniel the Prophet, after the *ſigning of the writing went in-* *Dan.* 6.10.

to his house, and his Windowes being open in his Chamber (his upper Chamber it should be) towards Ierusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks to his God, &c.

The Greeke is, Καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῴοις κατέναντι Ἱερουσαλήμ.

Upon this practice of *Daniel* in *Babylon*, the *Talmudists* ground that Canon in *Beracoth*, *That no man pray but in such a Roome, Shejesh lo Challonoth*, which hath *Windowes* or *Holes* in the *Wall*, opening towards the *Holy City*.

Talm. in Berac. c. 5. fol. 31. a. & 34. b.

And *Bejamin Bar Iona* saith, that the *Iewes* of his *Time* in *Babylon went* to Prayers בבנסיותם ועליה דניאל not onely in their *Synagogues*, but in this very upper Roome of *Daniel*. It was an old stone-house, (he saith) and that it was built by the Prophet himselfe, &c. *Bar Iona* died in the yeare 933 of theirs, that is, 1173 of our Computation.

Juchasin, fol. 131. Tsemach David. fol. 55.

It shall be plainer yet by this Tradition in *Tobit*.

Sarah the daughter of *Raguel*, in distresse at *Echbatane*, is said to have gone up אל עליית אביה into her *Fathers* upper Roome (so some *Hebrew* Coppies of that Book) and *that there she prayed*, &c. I meete with an Arabicke Translation which rendreth מצת אלי כצנע[ביתהא ולמתכל &c. that *she went into the Bed-Chamber of her house, and did not eate*, &c. The Author understood not the Place.

Tobiæ versio Arab. Mss. in Arch. Bodleian.

But the Originall Hebrew (so the Iewes Edition at *Constantinople*, reprinted afterwards, and translated by *Paulus Fagius*, is taken to be) readeth thus, That *she went up into her upper Roome, and turning her selfe* נגד החלון *towards the window, she prayed and said*, &c. which the Greeke very well rendred (as that in *Daniel*) πρὸς τῇ θυρίδι, towards the window or hole in the wall, which opened towards *Ierusalem*. And though the Greeke expresseth not that *She went* up, yet it plainly saith, that she *came downe* ἐκ τοῦ ὑπερῴου, out of her *Fathers Upper Roome* saith the Hebrew of *Munster*'s Edition, The Greeke is ἐκ τοῦ ὑπερῴου αὐτῆς, *out of her owne*, The *Originall Hebrew* is out of the *upper Roome in which she had prayed*.

Note here that in stead of the Greeke πρὸς τῇ θυρίδι, the Hebrew of *Munsters* Edition is that she prayed לפני חשם *Before*

fore

fore the Lord, that is, towards His Sanctuary at *Ieruſalem*, where the *Shecina* ſate. And therefore theſe or this Hole in the wall, (it was commonly but one) is called in *Ieremy* the Prophet, *Gods window*, *Chap.* 22. 14. *Woe unto him that ſaith, I will build me a wide Houſe and large Chambers* (it ſhould be *Upper Chambers*, and ſo *v.* 13.) *and cutteth him out Windowes* (it ſhould be *My Window*, as the Margin confeſſeth) *and it is ſieled with Cedar, and painted with Vermilion.* The meaning is, that if a man ('twas ſpoken of a King) ſhall raiſe himſelfe up a vaſt and ſtately Pile of Building, and proportionably erect an *Upper Roome* to my honour and Service, and cut me out a *Window opening towards the place of my Sanctuary, and ſiele it with Cedar, and paint it with Vermilion*, yet if this be done by *oppreſſion* and *unrighteouſneſſe*, *Woe* to the man and his magnificence.

Here we may give to, and take light from *Petronius*.

He calleth *this Window* or *theſe Holes in the Wall*, *Summas Cœli auriculas*, The *uttermoſt eares of Heaven*, as the Learned *Petit* hath almoſt obſerved before me. *Variar. Lection. lib. 2. c. 1.*

Iudæus licet & porcinum Numen adoret,
Et Cœli ſummas advocet auriculas.

The Jew though that the Swine as God he feares,
And prayes as farre as utmoſt Heaven hath eares.

Petronius meaneth it eſpecially of their *Proſeuchæ* (Houſes of prayer without the Townes) the reſpective walls whereof were bound to open towards *Ieruſalem*, with ſuch *Holes* as theſe. But the matter commeth to the ſame.

But wholly to aſſure the meaning of the word ὑπερῷον, and moreover to make good *this uſe* of theſe *Upper Roomes* in Saint *Lukes* owne time, Receive this *Tradition* of the Elders out of the *Code Beracoth*. שחלה בנו של רגם The *Elders* deliver that *the Sonne of Gamaliel* (that *Gamaliel* at whoſe feete Saint *Paul* was brought up) *was ſicke, and hee ſent Two of his Diſciples to R. Hanina Ben Roſa to pray to God for him*, ſo ſoone *as hee ſaw them*, עלה לעליה (ἀνέβη εἰς τὸ ὑπερῷον) *he went up* *Talmud in En. Omendin: Berac c. 5. fol. 34. b.*

unto his *Alijah*, or *Upper Roome*, and there prayed to God for mercy upon the Sicke man. When hee came downe againe, he ſaid unto the Diſciples, Goe your way, for the Feaver hath left him, &c.

It is a further argument of the *Separation* and *Sanctity* of theſe *Upper Roomes*, that the walls of theſe were counted fitteſt to be hung and written upon with the *Tables* and *Figures* of the *Moones Phaſes* דמות צורות לבנה &c. The ſame Rabban Gamaliel had Pictures or Similitudes of the Sunne and Moone in Tables, and upon the Walls of his Alijah or Upper Roome, which hee ſhewed to the Countrey People, and asked them whether it appeared thus or thus. For example, two men ſaid they ſaw the Moone, &c.

Miſhna. Talm. in Roſ. Haſſan. fol. 24. a. Gemar: Tal. in Avod. Zara. fol. 48. a.

From the *Moone* (ſaith the Sonne of *Syrach*) *is the ſigne of Feaſts.*

The *Civill* alſo, but eſpecially the *religious* part of the *Jewiſh Calendar*, was concerned in theſe *Appearances* of the *New Moone*, the Reports whereof were made by the Country People. And of theſe the *Sanhedrin* was to Judge, eſpecially the *Prince* of that Court, as *Gamaliel* then was. Hee ſhewed the *Countrey* men the ſeverall appearances of the *New Moone*, which were painted upon the Walls of his *Upper Roome*, and asked them whether it looked ſo, or ſo. The anſwer to this hee examined by his *Tables* which ſhewed him the *Place* and *aſpect* of the Moone to the Sunne at that time, and according as theſe agreed it was judged for the *Neomenia* in the *Beth Iaazak*, or great Court (ſo called) in *Jeruſalem*, *Roſh. haſhan. fol.* 23.

Leon. Modena. De gli Riti Hebraici di queſti tempi. Part. 3. c. 2. Num. 2.

Therefore as to confeſſe the religion and ſolemnity of this purpoſe, theſe Tables were diſpoſed of in the moſt holy Place, or ὑπερῷον of the Rabbans Houſe.

It will ſerve my turne in ſomething which is to be ſaid hereafter, if it be added here that the Mahumetans goe by the like manner of Lunarie Calculation. *Albategni* ſaith, that the obſervation of the Moon's Phaſis is principall to their *Tarick* or *Calendar*; the Rules and reaſons whereof are ſet downe by *Alphraganus*, The *Marocco Tables*, and thoſe of *Alkas*.

Tab. Aſtron. Marocchenſes, & Tab. Cas Cyriaci Arabice. MS. in Arch. Laud. Bibl. Bod.

It

It is obſerved already by the Learned *Scaliger*, that this is the reaſon why theſe *Worſhippers* cauſe the *Creſcent* or *Figure* of the *New Moone* to be ſet up upon the Spires of their *Moſeques*, or *Meſgids*, as we the Cock upon ours, *Scalig. de Emend. Temp.* They ſet it upon their Ships too inſtead of the Heathens *Caſtor* and *Pollux*: Indeed it is the generall Cogniſance of the *Grand Signiorie*, and it is common to the *Perſian* with the *Turke*.

But (to come to the ὑπερῶον againe) Note one thing more yet: The Hebrew Sages call their Wiſemen בני עליה *Filios Cœnaculi*, or *Sonnes of the Upper Roomes*, as in an Old *Say* of theirs in *Succah. R. Jeremy ſaid from the tradition of R. Simeon Ben Jochai* ראיתי בני עליה והן מועטין *I beheld the Sonnes of the Upper Roome, and lo they were few.* *Talmud. in Succa fol. 45. c.*

The *Gloſſe* there is שבני עליה כת המקבלין פני שכינה that *the Sonnes of the Upper Roome are the Company of thoſe which preſent themſelves before the Shecina or ſpeciall Preſence of God in the Sanctuary.* Which will amount to this, that the Company of thoſe which look out of *Gods Window* in their *Upper Roomes*, towards *Jeruſalem* are but few.

The Learned *Maimon* in his *More* maketh the Proverbe to meane for the rareneſſe and Scarcity of Wiſemen. *Hinc dicitur expreſſe* (ſaith he) *non multi Sapientes ſunt, & huc pertinet illud Rabbinorum noſtrorum. Vidi filios Cœnaculi & erant pauci, nam plurima ſunt quæ nos a perfectione arcent & detinent, &c.* *More Nevoch. Part. 1. c. 34. fol. 22. b. of Aben Tybbons Heb. Tranſlat.*

It is eaſily reconciled to the Gloſſe. There is no ſuch diſtance betwixt true Prudence and Prayers. Indeed the *Beginning of this Wiſdome* muſt of neceſſity be, *That feare of the Lord.*

And ſo it is proved enough that the *Upper Roomes* in Scripture cannot be taken any longer in the *Roman* ſenſe, as by *Ulpian* in the Law, where the *Inquilini* or Inmates are charged, That no fire come to paſſe by their negligence, *præterea ut aquam unuſquiſque in Cœnaculo habeat*, and moreover that they bee all provided of *Water in their Upper Roomes*: thus indeed it was *vilissima pars ædium* —— *Et rarus venit in Cœnacula* *ff. De his qui effud. vel dejec. L. Prat. ait. Si. fil. fam. De offic. Præfect. Vigil. L. Nam Salvi. Ut cwam*

la miles, but not *apoſtolis ut peregrinis ac fortunæ tenuis tributa*, let out to the Apoſtles, as *Strangers and men of low condition*, &c. as the Learned muſt obſerve no more.

Heinſ. in Act.

It may be noted out of *Varro* and *Vitruvius*, that the Ancient Roman Houſes were of one onely contignation at the firſt, *Sed in ea majeſtate urbis & Civium infinita frequentia*, ſaith *Vitruvius*, *but when the City grew to that height, by the infinite increaſe and confluence of People, they were forced to raiſe up higher Stories, altitudines extructas crebris contignationibus coaſſatas* (ſo it ſhould be read, not *coaxatas*, as *Philander* hath let it paſſe) *& cœnaculorum ſummas utilitates*, &c. And ſince the Citizens began to goe up ſtaires, they thought it more agreeable to their State and glory (it holdeth ſtill) to have the *dining Roome* above, then below in the *Area plana*, as *Vitruvius* calleth it. Now *Varro* noteth moreover, that ſince this faſhion of dining above came in, *omnia ſuperioria domus, all the Vpper Roomes whatſoever were called Cœnacula*, though this was the firſt, and proper name onely of the ſecond Story where they uſed to dine. Which juſtifieth that Tranſlation of the Vulgar, *Act.* 20.9. where for the Greeke ἔπεσεν ἀπὸ τοῦ τριστέγου, the Latine is, *decidit e tertio Cœnaculo*. So that the Loweſt Roome alſo might be called *Cœnaculum*. But the word *Cœnaculum* in the moſt uſuall and lateſt Roman ſenſe is ſtill meant of the Garret or Cocke-loft as we call it, which was indeed the moſt contemptible part of the houſe, and of no better uſe then to be hired out to very ordinary and common people. To ſay the truth, they were but ordinary men that let them out, for the Conductor in the Law is ſaid *Cœnaculariam exercere*. But to the purpoſe, *Cœnaculum* in this ſenſe is no where in Scripture (ſcarcely any where elſe) called ὑπερῶον. It is ſo called indeed in the *Jus Orientale* (and 'twill trouble you to find it elſewhere) for in the Gloſſes to the *Baſilica*, ὑπερῶον is ſaid to be, τὸ ἄνωθεν κατασκευασθὲν τοῦ μισθωθέντος ἐδάφους οἴκημα, a houſe built up upon a hired ground.

Architectur. l. 2. c. 8.

So that (which is the ſumme) the word *Cœnaculum* in the laſt ſenſe hath no reflexe upon dining or ſupping, neither can it at any hand render the word ὑπερῶον in Scripture. Theſe Roman

Roman Cock-lofts were no fit receipts for an hundred and twenty people, *Act.* 1.15.

If theſe things agree not with the Annotations in the New Modell (they call it ſo themſelves) it will not be my fault, and in my imputation I would not have it too much to be accounted theirs. To the Ἀνώγεον in Saint *Mark.* 14.15. (which I told you before is the ſame with the ὑπερῶον in the *Acts*) they ſay,

The Greeke word ſignifieth that part of the Houſe which is higheſt from the ground (ſo farre they are right) *to what uſe ſoever it be put, but becauſe they uſed to ſup in that part of the houſe, they called it a ſupping chamber.*

But becauſe they did not uſe to ſup in that part of the Houſe, therefore that muſt not be the reaſon.

To St. *Luk.* 22.12. *a large upper Roome*] their note is, *which they were wont there to have, as for entertaining of Strangers, ſo eſpecially for the Paſſeover.*

The [Eſpecially] was well put in.

I do not wonder at the miſtake how great ſoever, for unleſſe the right ſenſe of ὑπερῶον had fallen into their wayes it could not be expected, that they ſhould have done much better then they did. Onely it ſoundeth not altogether ſo well, that the ſame place ſhould be ſo prophanely put to it as to ſerve the turn in both capacities.

There is ſome difference betwixt *entertaining of paſſengers*, and Receiving the Communion.

But (to goe no further aſide) the upper Roomes in Scripture were ſuch as I have ſaid, places in that part of the houſe which was higheſt from the ground, ſet apart by the Jewes for their private Oraiſons and Devotions to be addreſſed towards *Solomon's* Temple, or the place of that, which for the Conſecration and convenience of Receſſe, the Apoſtles made uſe of in the Chriſtian way.

Contrary to this as it may ſeeme to be, *Peter* is ſaid, to have gone up not εἰς τὸ ὑπερῶον, but ἐπὶ τὸ δῶμα προσεύξασθαι upon the houſe top to pray. *Act.* 10. 9. Here if I would take it, as Saint *Hierome* doth, *Dan.* 6.6. 10. and *Eraſmus*, *Mark.* 14.15. I need

not to doubt any further, for δῶμα and ὑπερῶον are all one to them. And so the learned Master *Meade* took it to be, and saith that the signification is *ex usu Hellenistarum.*

I do not thinke it will be found so. I am sure that in Scripture δῶμα is expressely distingush't from οἶκος 2 *Sam.* 11. 13 and from οἰκία *Mat.* 24. 17. And from ὑπερῶον 2 *King.* 23. 12. where it is said, καὶ τὰ θυσιαστήρια τὰ ἐπὶ τοῦ δώματος τοῦ ὑπερῶου Αχάζ, That *Josia* brake downe the Altars which were on top of the upper Chamber of *Ahaz.*

But *Peter* is said to goe up ἐπὶ τὸ δῶμα. It will not be proper to say, that he went up upon the upper Roome, It should have beene εἰς or ἐς τὸ δῶμα. But *Peter* went up upon the house Top. The *Saxon* is þæne Hrof the Roofe of the House. So the *Syriack*, the *Arabick* is *the plaine Roofe* as the Tops of their houses were made. *Peter* was now at *Joppa* where hee lodged in the house of one *Simon* a Tanner, the state of which place it seemes would not hold out for an upper Room of the religious kind. For want of this he made use of the house Top. If there had been an ὑπερῶον there, he had gone up into that, as Saint *Paul* did at *Troas*, *Act.* 20.8. and Saint *Peter* also at the same City of *Joppa*, but in a house of greater note in the case of *Tabitha*, *Act.* 9. 37. 39. for of both these ὑπερῶα I mean to make good, that they were of the same kinde which is here noted upon. And for that at *Troas*, it is plaine, for there were many Lights in the upper Roome, the Disciples were there gathered together, and there *Paul* preached. It is more to be noted, that the young man sate ἐπὶ τῆς θυρίδος, in God's window, and fell down from thence, (as *Ahaziah* once 2 *King.* 1.2.) It had beene God's before, but was now out of Jewish Reverence and observation.

And for that of *Joppa* I take this course.

Tabitha was sicke and dyed, and when she was washed they layed her in an upper Chamber.

The *Mahumetans* to this day, when they have washed their *Dead* they dispose of them in such a place, where they may be layed out so as that the Face and Feet may most directly be turned towards *Alkibla*, or the Temple of *Meccha*, as their

Sharach

Sharach Almenhag, and *Hali Ben Moſes* in the Rythmicall Rituall. *Rituales Lib. Arab. MSS. in Arch. Laudin. Bib. Bod.*

He that knoweth but as much as any man might do, of their manners, cannot deny me but that the outſide, and Ceremoniall part of their profeſſion, was altogether tranſcribed out of the Jewiſh Platform.

The ſhorteſt way to tell you this (beſides the Lunary calculation ſpoken of before) is in the matter of their *Kibla*.

This word ſignifieth to them (as the ſame word in the Hebrew doth) τὸ ἀντικείμενον, any thing that is before or over againſt, from thence they call the place towards which they worſhip *Alkibla*, The *Kibla*.

They firſt of all (ſaith *Ibn' el Sahan*) worſhipped towards the Temple of *Jeruſalem*, afterwards, (as now) towards the Temple of *Mecca*, &c. And this the ſame Author calleth, *The changing of the Kibla*. *El Sahan Hiſt. Arab. MS. in Arch. Laudin.*

Now this very thing is a caſe of the *Kibla* or term of adoration, which is fully concern'd, not onely in the whole frame of outward worſhip, but alſo in the ſituation of Temples and Poſition of the Dead. But for this I remit you to another Tract which wanteth not much of my laſt hand.

Seeing therefore that the Jewes and they had once the very ſame *Kibla*, and now have the ſame by imitation, that which is pretended to, is of eaſie conſequence.

I inferre upon this, that it was an old Jewiſh funerall rite to carry up their dead bodies (after they were waſhed) into ſuch a place where they might beſt compoſe them in the religious poſture, with their Face and Feet toward *Jeruſalem*.

Therefore the upper Roome into which *Tabitha* was carryed up, was the ὑπερῶον of the Houſe. It is not to be miſtaken as if ſhe had been carryed up thither to this end that ſhe might be placed toward *Jeruſalem*. The Rites of her Funerall were now to be Chriſtian. It was to lay her out ſo that her Face and Feete might be turned towards the Eaſt, which might be in that upper Roome, for *Jeruſalem* was Eaſt from *Ioppa*.

I was forced for the preſent to make uſe of this way of proof, becauſe I could not be fully enough ſatisfied as concern-

ing the Jewiſh Rite in the poſition of their dead. *Schickard* confeſſeth he knew not ſo much though he liv'd amongſt them. And their owne *Rabbin* ſaith no more then that they lay out a dead Corps, *co piedi verſo la porta dalla camera, e una candela da capo di cera poſta in una pignatta di cenere*, with the feet turned towards the Chamber doore, and a waxe Candle at the head put into a pot of aſhes.

Les mod. de gli Rit. Heb. Part. 3. c. 1.

But whatſoever the moderne practice is, the ancient muſt be to bury towards *Ieruſalem*. Though I have no authority for it other then this *Mahumetan* imitation, yet it muſt be true upon courſe from the *Kibla*, for all profeſſions buryed towards the place they worſhipped, as in the Tract I referred you to, I ſhall be able to let you know.

In the 18 of the *Act. v. 22.* It is ſaid that *When Paul had landed at Cæſarea, and gone up and ſaluted the Church*, he went down to *Antioch*.

The learned Maſter *Mead* collecteth here from the word ἀναβὰς that the Apoſtle went up into an upper Roome, the rather becauſe (as *de Dieu* hath noted already) the *Æthiopick* rendereth it, *Et deſcendit Cæſaream, & aſcendit in domum Chriſtianorum, & ſalutavit eos, & abiit Antiochiam*. That *Paul* came downe to *Cæſarea*, and went up into an houſe of the Chriſtians, and ſaluted them, and departed from thence to *Antioch*.

This Collection I confeſſe to have very much of the felicity of that mans uſuall judgment in the Scriptures. But the context requireth us to another ſenſe. *Paul* had now newly been at *Epheſus*, where he had been much importuned to make a longer ſtay in that place, but *he bad them farewell, ſaying, that he muſt by all means keep the next feaſt at* Jeruſalem, *but that he would return again unto them, if God permitted. So he ſayled from* Epheſus *and came down to* Cæſarea. It was the *Cæſarea Stratonis*, and his ſafeſt paſſage to *Ieruſalem*. The courſe by *Ioppa* had been a ſhorter cut, And this *Iafo* or *Ioppe* is called by an Arabick Geographer, *The Haven of Ieruſalem*, but a very dangerous one; which was the reaſon which moſt of all moved *Herod* to repaire the old Haven at *Cæſarea*, though at a vaſt expence, and with as much violence as Art could force upon nature.

Geograph. Nubienſ. Clim. 2. Part. 5.

Sed Rex liberalitate ac ſumptibus deviſtas natura, &c.

Ioſeph. De Bell. Iud. Lib. 1. c. 6.

Paul

Paul therefore *having landed at Cæſarea*, went up, ſo the Arabick and the Syriack explain the Greek, that is, he went up to *Hieruſalem*, as the word ἀναβὰς in the Greek ſuggeſteth of it ſelf; for to ſay no more in ſuch a caſe then that *he went up*, is to ſay, that *he went up to Hieruſalem*. So ſome Syriack Tranſlations read it: otherwiſe I underſtand not what *Tremelius* could meane by his putting in the word with this note upon it, *quædam exemplaria non habent nomen Uriſhelem*. It is to ſay no leſſe then that ſome Copies have it.

I doe not find it in the printed ones, nor in ſome manuſcript Copies of good note; If it were not at all to be found, it is neceſſary to the ſenſe of the place, and therefore ought to be ſupplyed, or at leaſt underſtood. For it cannot be ſuſpected, but that the Apoſtle did goe up to *Jeruſalem* at this time, for hee told the *Epheſians* that by all means he muſt, and no man can deviſe how it could be otherwiſe done then from *Cæſarea*, for to depart from *Cæſarea* to goe to *Antioch* had been all one as to goe back to *Epheſus*, and ſo to goe by the ſame place to *Jeruſalem*, unto which he promiſed in his returne from *Jeruſalem* to come againe if God would.

There are yet ſome places of Scripture which fall within the preſent conſideration. As the 1 *King*. 10. 4. 2 *Chron*. 9. 4. where we tranſlate it in both places *the aſcent of Solomon*, though in the latter expreſſely it ſhould be his upper Roome. It is noted there (as thoſe in *Jeremy*) for the moſt admirable piece of Workmanſhip in all the Kings Houſe, and reckoned therefore among thoſe rarities which ſo amazedly took with the Queen of *Sheba*, though notable not onely for its owne ſtructure, but alſo for that famous Aſcent by which he went up out of this Houſe of Prayer into that of the Lord.

So *Pſal*. 104. 3. God is ſaid to lay the beames of his Chambers (it ſhould be his upper Chambers) in the Waters. The Saxon tranſlated it rightly þæ uplacen.

Judg. 3. 10. *Eglon* the King of *Moab* was ſitting in his ſummer Parlour, or Parlour of cooling, as the margin there. And yet the Hebrew word is *Baalejah*, in the upper Room, *in Cœnaculo refrigerii*, as others truely.

2 *Sam.*18.33. *The King was much moved* (*at the death of Abſalon*) *and went up to the Chamber* (the upper Chamber it ſhould be of the Gate) *and wept &c.*

It is ſaid alſo that a great woman of *Shunem*, made a Chamber ('tis an upper Chamber there) for *Eliſha* the man of God, furniſhed with a Bed, a Table, a Stoole, and a Candleſtick, &c. 2 *King.*4.8.

And the Widow woman of *Sarepta* provided that other man of God ſuch a Chamber (an upper Chamber that ſhould be too) *where he layed the Child upon his Bed, and cryed to the Lord and ſaid, O Lord my God, &c.*

It is ſaid moreover, that the King Hezekiah, lying ſick upon his bed turned towards the wall, and prayed, &c.

To theſe Readings, it may be noted thus. That the word *Alijah*, doth not alwayes ſignifie in the principall and religious ſenſe, but when it doth ſo, it is alwayes ſet downe abſolutely. Otherwiſe if it be meant for an ordinary upper Roome, it is moſt uſually expreſſed with a note of diſtinction, as the *Cœnaculum portæ* or *upper Roome* of the Gate, 2 *Sam.*18.33. The *Cœnaculum refrigerii*, or cooling *upper Roome*, *Iudg.*30.10. the *Cœnaculum parietis* or *upper Roome* of the Wall, 2 *King.*4.8.

And it may be perceived moreover, that beſides the common ὑπερῶον of the houſe, the Bedchambers alſo, eſpecially thoſe of the Prophets, were bound to be (as much as they might) of the ſame kinde with theſe *upper Roomes*, and opening towards *Ieruſalem*. The caſe of a ſicke man (beſides others) layed a neceſſity of Devotions here too, and therefore theſe alſo were to have their proſpect toward the Holy City, or if that could not (it could not alwayes) be, then reſpect was to be had of that *Wall* of the Roome which pointed towards the Temple. Therefore the King *Hezekiah turned himſelfe towards the Wall and prayed.* *Ionathans* Targum rendereth it *towards the Wall of the Sanctuary*, meaning (ſaith *Abrabaniel*) *the Weſterne Wall where the Arke ſtood.* All this is true, but the immediate ſenſe is that the King turned towards that wall of the Room which pointed toward the Arke which ſtood under the Weſterne Wall of the Sanctuary.

Don. Iſaac Abraban. in Iſai. 38.2.

'Tis

'Tis poſſible this *Wall* might be written upon with ſome title of *Reverence* and *Remembrance*; for the Jewes to this very day inſcribe their walls, with Eaſt, Weſt, North, or South, according as the holy Land lyeth from the Country where they are, onely to put them in minde of that Coaſt, towards which they are to worſhip. So the Jewes in the Weſt, as *Italy*, *Germany*, &c. write מזרח *Mizrach* upon their Walls, that is *Oriens*, becauſe *Jeruſalem* lyeth Eaſt from them, as the learned *Schickard* hath obſerved, and their *Menaſſe Ben Iſrael* anſwered me by Letters.

Whether or no this kinde of *Upper Roome* for this reaſon might not be called *Cœnaculum* קיר *Kir*, or *Parietis*, The wall *upper Roome*, I would not ſo preſently reſolve, though I know it pretendeth much better then the received meaning.

Once more, *Herodotus* telleth that when *Sennacherib* the King of *Aſſyria* came out againſt *Ægypt*, *Sethon* (who had formerly beene a Prieſt in *Vulcan's* Temple, but was now made King) being reduced to a very hard condition, by the revolting of his men, retired himſelfe *in Cœnaculum* (ſo the tranſlatour) into an *upper Roome*, and there lamented his caſe before the Gods. The ſucceſſe was, that the *Aſſyrian* forces were ſuddenly and totally diſappointed by an Army of Mice, to the memory whereof, the Statue of *Sennacherib* was ſet up in *Vulcan's* Temple holding in his hand a Mouſe, and ſaying theſe words ἐς ἐμὲ πὶς ὁρέων ἐυσεβὴς ἔστω. *He that looketh upon me let him learne to be religious.* This put me upon the conſideration, whether there might not be ſome ſuch uſe of the Hebrew ὑπερῶον in the *Ægyptian way*. But I did not finde that any matter could be made of this, more then a miſtake in the Tranſlation. The Greeke is that the Prieſt went up ἐς τὸ μέγαρον. The Scholiaſts of *Homer* and *Heſiod*, as *Phavorinus* alſo &c. ſay this word ſignified at the firſt ὑπερῶον οἴκημα a ſtately pile of building, or a great mans houſe, but was afterwards taken for any ordinary one. Indeed the latitude of the word is ſo great that it hath been ſunke downe from a Palace, to a Stable, for ſo alſo it ſignifieth, ſomewhere.

But

But *Julius Pollux* reckoneth this word among the *Loca Sacra*, and therefore it should not have beene translated there, *Magalia*. Μέγαρον is quoted by *Suidas* for a Place *Holy enough*. It must needs be taken there, for the Ἄδυτον or Sanctuary it selfe, for it is taken for such a Place into which none but the Priest might enter.

And this was the meaning of *Herodotus*, that *Sethon* went ἐς τὸ Μέγαρον, not into an Upper Roome, but into the *Adytum*, or Sanctuary of *Vulcan's* Temple, and there made his case knowne, πρὸς τὸ ἄγαλμα, Before the Idol, &c. *Herodot. in Euterp.*

The Talmudists make yet another use of this word *Alijah*, in the Tract *Nidda*, *fol.* 17. *b.* where the wombe of a woman is called by this name of recesse. The Place is quoted by the Aruc, and out of that by *Drusius*, and made up into this Proverbe, *Ovis cecidit supina & exiit sanguis è Cœnaculo.* But by a very great mistake, for there is nothing of a Sheepe, or a Proverbe in it, as the Learned *Buxtorfe* hath already admonished, *In addendis ad Lex. Talmudic. Col.* 2676.

Drus. Adag. Hebraic. fol. 106.

CHAP. IV.

Es. 3. 26. *And her gates shall lament and mourne, &c.*
And she being desolate shall sit upon the ground.

DEsolation in Scripture is otherwise expressed by Silence & sitting upon the ground; By the first because great Sorrow is so. And the 2d. hath Nature enough in it besides a derivation downe from the manner of the Hebrew Mourning. So *Ezech.* 8. 14. *there sate women weeping for Tammuz.* And in the 8 of *Amos* at the third, it is said, That *the Songs of the Temple shall be howlings, in that day many dead bodies shall bee in every place, they shall cast them forth. Peace*, or be silent. So the Margin according to the Letter, which must needs here take place; for the paraphrase in the Text (in silence) expresseth not enough.

But as the things themselves, *Sitting*, and *Silence*, fall not out single, so they are most commonly put downe in company. So *Job* 2. 13. *His three friends came to him, and sate downe with him upon the ground seven dayes, and seven nights, and none spake*

ſpake a word unto him, for they ſaw that his Griefe was very great. So *Eſ.* 47.5. *Lament.* 2.10, *&c.*

We may know this (as we doe ſome other things) the better by the contrary. But then firſt of all it is to be obſerved, That in Capitall cauſes, as in the caſe of Suſpenſion, Lapidation, or the like juſt violences againſt Natures courſe, it was forbidden both by the Roman and the Jewiſh Law to make any Lamentation at all for any ſuch miſcariages of Diſſolution. By the Roman. *De his qui not. inf. L. Liberorum Sect. Non Solum.* The Jewiſh is under the Title *Sanhedrin, C.* 6. *fol.* 46. *b.* in the *Miſhna* ולאחיו מתאבלין אבל אוננין שאין אנינות אלא בלב That theſe are not to be *lamented by the Lamentation of Mourners, but only in the heart,* that is (ſaith the Gloſſe) that they are not to be mourned over by any ſumptuous or ſolemne אלא בלבר but by the cloſeſt Rite of funerals, *&c. Col.* 2. Their Buriall too is as negligently appointed, and leaving them in little better condition then *that of an Aſſe, fol.* 46. *a.*

This is to tell the reaſon why the *Bleſſed Virgin* and the other Women which *ſtood* a farre off, (as the other Goſpells) or neare, (that is, as neare as they could for the Souldiers) were not to make any ſolemne, uſuall ſhew of Lamentation. The Mother of Jeſus muſt needs be reduced to the Extreameſt ſtate of ſadneſſe and contriſtation. If the Face and Countenance of the Action were too little, yet theſe words, *Woman behold thy Sonne,* could not chuſe but *turne her heart within her,* (as God ſaid once of himſelfe, *Hoſ.* 11.8.)

And yet, though No ſorrow were like to hers, *Lament.* 1. 12. She would be *terrible in theſe praiſes.* This was the reaſon *why She, and the other Women ſtood:* 'Tis no ſuch wonder of the other *Women.* But *She* ſtood up ſtill in a reſolute and almoſt impoſſible compliance with the Law.

For you are not to take it ſo, as if the word *Standing* there, were an Expreſſion of Courſe. 'Twas neceſſary. And they might not ſit downe in that caſe, as ſome of the *Maſters* ignorantly paint the ſtory. They were to ſtand, as by the wrong poſture to free the Company from any ſuſpicion of Mourning for a Malefactour.

'Tis true indeed that we read of *Mary Magdalen*, and the other *Mary*, ſitting over againſt the Sepulchre, and they *ſate* there to mourne over the dead. And therefore they *ſate*, but this was after leave obtained of the Governour to bury the body. This leave vouchſafed, and the Law diſcharged, the two *Maries* might *ſit* downe and weepe over the Sepulcher in the open and uſuall manner.

Now from this behaviour of the Jewiſh mourners, *Sitting*, and *Silence*, the ſame words uſe to be ſaid of a dead City or Country. As *Eſa.* 47. 5. *The daughter of the Chaldeans* is bid *to ſit downe ſilent, and get her into darkeneſſe, and be no more the Lady of Kingdomes.* So *Lament.* 2. 10. *The Elders of the daughter of Sion ſit downe upon the ground and keep Silence.* So here

And ſhe being deſolate ſhall ſit upon the ground.

The words are ſpoken of the Daughter of *Sion* the ſpeciall part of *Jeruſalem*, and here meant of the whole City and Countrey.

The prophecy pointed at a nearer deſolation, but might poſſibly have an influence upon the laſt deſtruction thereof by *Titus Veſpaſian.* I am ſure, as if it had been ſo, the Reverſes both of the Father and of the Sonne, made for the memory and celebration of this conqueſt, are imprinted with the fulleſt expreſſions and commentary upon theſe words.

In ſtead of the daughter of *Sion*, a ſilent Woman, Sitting upon the ground, and leaning her backe to a Palme-tree, with this Inſcription, *Judæa Capta.*

Note here that the Reverſes made to commit victories to memory, were alwayes written upon with ſome repreſentation of proper reſpect unto the Place conquered, as in a very ancient Coyne of *Auguſtus Cæſar*, Braſſe. The Face is double, This Inſcription. *Imp. Divi. F.* that is, not *Imperatores Divi Fratres*, as the Antiquary of *Niſmes*, (*Imperatores* with a ſingle P is falſe writing in the Medals) but *Imperator Divi Filius*, for *Auguſtus Cæſar* is principally meant, though *Julius* be there.

Jean Poldo de l' Antiquite de la cite de Niſmes.

The Reverſe a *Crocodile* enchained to a Palme-tree, the Inſcription, *Col. Nem.* that is, *Colonia Nemauſenſium*, or the Colonie.

lonie of *Nemauſium*, now called *Niſmes* in *Languedoc*. The devotion of the Reverſe is to celebrate the abſolute victory of *Auguſtus* over all *Ægypt*, after the Battaile at *Actium*. The Palme-tree is common to *Ægypt* with *Judæa*, the Crocodile almoſt proper. And 'tis ſignall in both theſe that the conquered ſhould be faſtned to the Palme-tree, which is the Embleme of victory.

But it is more to be conſidered, that no conquered City or Country beſides this of *Judæa* (I could obſerve none) eſpecially before the Times of *Titus*) is expreſſed upon the Coynes, by a *woman ſitting upon the Ground*. I know that the poſture of ſitting is a Ceremony of Roman Lamentation too. But to call a Flouriſhing City *The Lady of Kingdomes*, *Eſ.* 47. 6. or the *Princeſſe among the Provinces*, *Lam.* 1.1. And to expreſſe a taken or deſtroyed City, by a *woman ſitting upon the Ground*, is cleare Hebrew Phraſe, or if it were not onely theirs, yet it was theirs firſt, and muſt be learned from them.

And therefore I muſt needs thinke that the Emperours *Reverſe* was contrived out of this *Propbecy*.

And when I conſider how great a man the Jew *Joſephus* was in the Emperours Court, and that he ſerved him preſently, and famouſly in the Action, before the Walls of *Jeruſalem*, I continue to imagine who it was that had a hand in the *Device*.

To ſave this Interpretation harmleſſe, I muſt confeſſe here that I finde in one of *Veſpaſians Reverſes*, Silver, A woman *ſtanding* upon the Ground, and leaning her ſelfe to a Palme-tree, with the very ſame Inſcription, *Judæa capta*.

This put me to ſome wonderment at the firſt. But when I tooke notice that her hands were bound, I perceived that the minde of the Reverſe was, not to expreſſe the Deſolation of the Place, but the Captivity of the People.

CHAP. V.

The Kingdome of Heaven ſuffereth violence, and the violent take it by force, *Mat.* 11.12.

This is a Strange Phraſe, if it ſhould be exacted by our man-

ner of expreſſing. The Greeke word is βιάζεται, and muſt not be paſſively rendred, as *Beza* would have it, but as *Eraſmus* and the Engliſh rightly. And ſo the Syriacke and the Arabick are to be underſtood.

But for the manner of the Speech it is to be referred unto this Tradition of the Elders.

Talmud in Joma. C. 4. fol. 30. a.

Two men had an inheritance divided betwixt them by equall portions, and 'tis ſaid of one of them שנטל חלקו וחלק חבירו והיו קירין אותו בן חמצן עד יום מותו that he carried away his owne part and his fellowes too, therefore they called him *Ben Hamtſen*, or *The Sonne of violence until the day of his death, &c.*

By *The Kingdome of Heaven* is plainly meant, The Inheritance of the Saints and the meanes whereby to purchaſe it. *The Goſpell of the Kingdome*, as it is therefore ſo called *Mat. 9. 35.* which compare with *Luke* the 16. 16.

This *Inheritance* was bequeathed to, and equally divided betwixt the Jew and the Gentile in a Chriſtian way of Gabealkin. It was firſt offered to the Jew to take his Halfe, but which the Jew refuſing to doe, the Apoſtles caſt off the duſt off their Shooes, and turned to the Gentiles. And ſo the Gentile, like a good *Ben Hamtſen*, or Sonne of violence, tooke his owne ſhare, and the Jewes too.

CHAP. VI.

Noah's *Lent.*

And the Raine was upon the Earth forty daies and 40 nights, Gen. 7. 12.

Catena Veterum, præcipue Orientalium, in Pentateuchum, Arabice MS. in Arch. Bibl. Bod.

During this time *Noah* and his Sonnes (ſo I finde it in the Eaſterne Traditions) *kept a Solemne Faſt, taking meat but once a day*, ונוח אול מן צאם אלארבע'ין יום אלמקדסה באלספינה that is, *And Noah was the firſt who made the 40 dayes Holy*, (or inſtituted the *Quadrageſimall* Faſt *in the Arke*, *Caten. Arabica. Cap.* 24. If it be as the *Tradition* pretendeth to, The Inſtitution of *Lent* is ancienter then we tooke it for.

CHAP.

CHAP. VII.

Cæci & Claudi.

And (the Jebuſite) ſpake unto David, *ſaying, Thou ſhalt not come up hither unleſſe thou take away the* Blind *and the* Lame, *ſaying (with themſelves)* David *ſhall not come up hither: And* David *ſaid in that day, Whoſoever ſmiteth the Jebuſite, and recovereth to the Fort, and (ſmiteth) the* Lame *and the* Blind, *hated of* Davids *Soul,*——*Therefore they ſaid, The* Blind *and the* Lame *ſhall not come into the houſe,* 2 *Sam.*5.6.8.

So the Originall expreſly.

To prepare for that meaning of the words which I intend to take upon me, I ſhall inſiſt a while upon ſome unobſerved *ſuperſtitions* of the *Ancients* in the *foundations* and *aſſurances* of their Cities, Forts, &c.

'Twas a Rule the trembling Heathen went by, to undertake nothing (nothing anew eſpecially) *inauſpicato*, without ſome *ominous performance*, we may call it what we pleaſe, but they did it upon grounds throughly concern'd in experience and effect ſtill attaining their end by what darke and ſecret wayes of cooperation ſoever brought to paſſe, as undiſcovered to themſelves as us.

To the matter in hand, the firſt was the *propitiation* of the place by *reconciling* the *Genius* with a reſpective *Sacrifice*, ἐπεὶ δὲ θυσίαις ἐγχωρίοις ἐξιλεώσατο δαίμονας, &c. ſaith *Heſychius Mileſius* concerning the foundation of *Byzantium*.

Like Ceremonies were performed by *Alexander* at the building of *Alexandria*, as *Arrian* in the third booke of his *Expedition*. *Arrian.* Αναβασ. Αλεξανδ. p. 52.

Such are often remembred by *Joannes Antiochenus*, and out of him repeated by the *Faſti Siculi*, *George Cedren*, and others.

But I chuſe to inſtance a leſſe knowne paſſage out of *Abdilphaker* in his *Arabick Hiſtory* of the Foundation of *Antioch*.

When *this* was laid by *Antiochus* the King, it *happened* that whatſoever the *workemen* dug up by *day*, was *againe* throwne

in by *night*, and they were affrighted from the *worke* by *a dreadfull* Apparition. The King *call'd* for the *Aſtrologers* and *wiſemen* who after *Sacrifice* rightly *performed*, *diſcovered* an appearance of *Almarick* or *Mars*. It was agreed therefore אנהם יכנון עלי אסמה היכאל עטימא ויצנפון עליה צורתה ותנעלת אלמריגה עלי טאלעה *that a magnificent Temple ſhould bee erected to his name, and his ſtatue there ſet up, and that the foundation of the City ſhould be laid under his Aſcendent, &c. Alſo an Anniverſary of three dayes feſtivall was inſtituted, &c.* and the Author ſaith, that theſe things continued חתי טהר עיסי אבן מרים צלי אללה עריה וסלם *untill the Manifeſtation of Jeſus the ſon of Mary. Peace and the Prayer of God be upon him.*

Abdilphaker. Arab. MS. in Arch. Laudin.

This Tradition of the *Arabian* includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a *certaine Configuration* of the *Heavens* the moſt propitious that could be erected for the time being.

So *Muazzus* the Toppe of the *Fatimæan* family, cauſed the City of *Gran Cairo* to be ſet up under the ſame Aſcendent of *Almarick* והו קאהר אלפלך that as *Mars* had a coercive power in the ſuperior world, ſo the City might be *Coactrix Orbis* herebelow, therefore the name of it was called *Alchahira*, as the Note upon *Elmacinus* in the *Tarich Mulſliminorum. lib.* 3. *p.* 227.

The Aſcendent of a City (ſaith *Haly*) is that ſigne *cujus aſcenſione quis incipit collocare primarium lapidem, which riſeth in the Horoſcope at the laying of the firſt ſtone.*

Hali ad Carpum. Ptol. ad verb. 215.

The Art of this is to be taken out of the firſt part of *Apoteleſmaticall Conſtruction*, called by *Ptolemie*, *Catholicon*, *Tetrabib.* 1. Where he appointeth his Aſtrologer in giving judgment of the Accidents of a City to take knowledge of the *Sunne* and *Moones* place in the *Zodiaque* which they had ἐν ταῖς καταρχαῖς τῆς κτίσεως, at the *laying* of the *foundation*, καὶ τῆς κέντρων μάλιστα τοῦ ὡροσκοποῦν, but eſpecially of the *Aſcendent* as the moſt principall *Angle*.

Ptol. Tetrab. l. 5. 6. 4. & 5.

According to theſe Rules *Tarucius Firmicus* caſt the Nativity of *Rome*, and *Vettius Valens* an Aſtrologer of *Antioch*, that of

of *Constantinople*, the *figure* whereof is extant in a Greeke Manuscript in the *Vatican*. The *Horoscope* was *Cancer*, and the Astrologer judged by the appearences that the *City* should stand 702 years as the *Vatican booke*, as *Cedren* and others, 696. which if it be taken of those yeares, ἐν οἷς τὰ τῆς πολιτείας ἐτηρεῖτο ἔθη καὶ κατάστασις, in which the City *flourished under a full state of discipline*, the *Astrologer* was not so much out, as *Glycas* thinketh. And moreover before the taking of the City by *Mahomet* the second, a great Conjunction was observed under the *Horoscope*. But in assigning the Ascendent of this City, the *Greekes* and *Arabians* agree not, nor the *Arabians* themselves. For in the Tables of *Alkas*, *Constantinople* is set under אלמיזאן *Libra*, in *Ben. Isaac's* Geography under אלתור *Taurus*, and though the same place may have severall *Horoscopes*, yet to so much variety it will be hard to reconcile the matter.

Zonaras Annal. tom. 3. in Constant. Mag. p. 7.

Alkas Cyriac. Tab. Astron. Arab. MS. in Arch. Laudin: Ben. Isaac. Geograph. Arab. MS. Ibid.

This Superstition hath been as commonly and more lately practised in the *West*.

At the instauration of *Rome* by *Paul* the third, *Gauricus* drew the *Figure* of the *Heavens*. *Vincentius Campanatius* observed the time by his *Astrolabe* toward the instant whereof he cryed out with a loud voice. *Ecce, adest hora præcisa decima sexta fere completa.* Then immediately *Ennius Verulanus* the Cardinall *laid* the first *stone*.

The curious may see severall Nativities of Cities, Forts, and Castles, with the Judgements given in *Gauricus*, *Junctin*, *Garcæus*, *&c.*

The Figure of the *Old Lodging* at *Merton* Colledge is yet to be seene in one of the Wardens Windowes. I set it not here down because it is already done by anotherin his Book against *Judiciall Astrology*.

John Chambers.

These Catholical Nativities were so much beleeved in by the *Ancient* Kings, saith *Haly*, that they enquired into the *Genitures* of all the principall *Nati* under their dominions, where if the *Planets* were found to looke with a malitious eye upon the *Nativity* of the Kingdome, *Interficieubant eum puernm, quod ejus Regnum erat contra contra Regnum ipsorum.*

It

It may be seene also what *Zonaras* hath reported of *Tiberius* and *Domitian*, *Tom.2.Annal.p.*174.& 198.

Now because that in the *Nativities* of *Cities* ὡς ἐπὶ τῆς γενέσεως as in the *Genitures* of men, (saith *Ptolemy*) the Astrology is the same.

Therefore after consideration had of the life and being of the City from the *Horoscope*, the next care taken was of the κλῆρος τῆς τύχης, or *part of Fortune*, the second *Ascendent*, so called in the Figures of men, or the *Horoscopus Athlorum*.

The *Part of Fortune* found out, was mysteriously included in a Statue of Brasse, τελεστικῶς, *Telesmatically* prepared. The Rites were, *A pure Virgin was offered up in Sacrifice. A Statue of the Virgin set up, imposed upon with a New and secret Name, and Sacrifice done to That.* And all this δι' ἀρχιερέως καὶ Τελεστοῦ εἰς Τύχην καὶ ἀποκαθαρισμὸν τῆς πόλεως. For so the Statue was called *The Fortune of the City*.

Joh. Antioch.

So in *Seleucus* his foundation of *Antioch*, θυσίαν ποιήσας κόρην παρθένον ὀνόματι Αἱμάθην στήσας ἀνδριάντος στήλην χαλκὴν τῆς σφαγισθείσης κόρης τύχην τῇ πόλει, εὐθέως ποιήσας αὐτῇ τῇ Τύχῃ θυσίαν, &c.

Joh. Antioch. in Arch. Barroccian.

The like Ceremonies were observed by the same *Founder* at the building of *Apamea*. θυσίαν ποιήσας ἣν αὐτὸς μετεκάλεσεν ὀνόματι Πέλλαν, &c.

The *Fortune* of old *Byzantium* was called Κηρώη, *Ceroe*. When this was repaired into *Constantinople*, the Emperour's Statue was set up. βαστάσουσαν τῇ δεξιᾷ αὐτοῦ χειρὶ τὴν Τύχην τῆς αὐτῆς πόλεως ἣν ἐκάλεσεν Ἄνθουσαν. *Holding in his right hand the Fortune of the City which he called Anthusa.* But the Sacrifice was not as before.

The *Emperour* offered up ἀνάιμακτον θυσίαν, *Incruentum Sacrificium*, καὶ τῷ θεῷ: A Sacrifice without bloud, and not to the *Fortune of the City*, but to *God himselfe*.

Briefly thus. The Founders of old at the building of their principall Cities, Castles, or the like, caused their Astrologers to finde out a *luckie position* of the *Heavens*, under which the first stone might be laid. The *Part* of *Fortune* found out in this *first Figure* was made the *Ascendent* of another. The first judged of the Livelyhood and duration. The second of the outward

outward Glory and *Fortune* of the City under the Influence of this latter configuration they erected a *Statue* of *brasse* into which this *Fortune* and Genius of the City was to be called by Art. Thus spirited with this secret power, it was disposed of in some eminent or recessefull place of the City, and lookt upon as that thing which was onely concern'd in the *fortune* and *fatality* of all.

Such a one was the Trojan *Palladium*, no διοπετὲς, saith *Joannes Antiochenus*, but ξόανον τετελεσμένον, or as *John Tzetzes* quoteth the place to *Lycophron*, ὡροσκοπίᾳ καλλίστῃ, *telesmatically consecrated or under a good Horoscope by Asius the Philosopher, and presented to the founder Trous*, εἰς νίκην καὶ φυλάττοντα τὴν πόλιν ἔνθα ἀπόκειται ἀπαράληπτον, *i. e. as a Statue enabled by Art to preserve the City wherein it should bee laid up in a victorious and impregnable State.*

Olympiodorus relateth from *Valerius Governour of Thacia* under *Constantius* the *Emperour*, περὶ ἀνδριάντων ἀργυρῶν τετελεσμένων εἰς Βαρβάρων ἀποκώλυσιν, of certaine *Silver statues laid up under the confines of Thracia and Illyria, Telesmatically consecrated against the Incursions of the Barbarians*, which at the command of *Valerius* being dugge out and taken away, μετ' ὀλίγας ἡμέρας τὸ τῶν Γότθων μέρος πᾶσαν ἐπιτρέχει τὴν Θράκην, &c. *within a few dayes after all Thracia and Illyria was overrunne by the Gothes and Hunnes.* Phot. cod. 80.

I say then of the *Claudi* and the *Caci*, that they were no other then those τὰ πάλαι ᾀδόμενα στοιχειώδη τῆς πόλεως φυλακτήρια, Statuary Telesmes so much celebrated of old (as *Nicetas*) which unlesse they kept the City, the watchman laboured but in vaine.

They were placed by the *Astrologers* in some convenieut Recesse of the Fort, and had doubtlesse made good the place against *David's* men, but that as the great Sooth-sayer himselfe confessed, *There was no enchantment against Jacob, nor divination against Israel, Numb.* 22.23.

The usuall Interpretation of this place is, (and 'tis the best of the bad) that the *Jebusites* trusting themselves to the invincible condition of their Fort, brought up Lame and Blind

men to caſt a ſcorne upon *Davids* approaches. Therefore his ſoule hated them. I am ſure I have made the beſt of this conſtruction, and yet he that ſhall run it through all the Circumſtances of the Text, will find it to be as impertinently caſt up, as that of the *Chaldee*, which inſtead of the *Lame* and the *Blind* rendreth by way of Paraphraſe, the ſinners and ungodly *Jebuſites*. Which ſome of the Hebrewes endeavour to follow, but at an intolerable diſtance.

I ſhall not want for a very conſiderable part of them, who though they have not lighted upon the very ſame, yet have ſaid enough as to the cleerneſſe and advancement of that ſenſe and meaning, which I have reſolved upon. In the *Celi Jakar* you'l find that the *Lame* and the *Blind* may be taken for *Images*. *R. Solomon* ſaith expreſly הצלמים that they were ſo, and *R. David* that they were צלמי הנחשת *Images of braſſe*. *R. Eſay* as *R. David* and *Levi Ben Gerſon* ſay moreover——— That the *Blinde* and the *Lame* were Images written upon with the oath which *Abraham* and *Iſaac* made to *Abimelech*, and that they were call'd *Blinde and Lame, becauſe they had eyes and ſaw not, they had feet and walkt not, &c.*

R. D. Chimchi. R. Lev. Ben Gerſon. Celi Iakar. & R. Eſay in locum.

But as concerning the conceipt of *Abraham* and *Iſaacs* oath to *Abimelech* I leave it at large. That which I take from them is, that they were *Images* of *Braſſe*, and the reaſon why they were called the *Blind and the Lame*, which if it had not been ſuggeſted by them, yet is the very phraſe of the Scripture.

They were the *Stoichiodæ* or *Conſtellated Images of Braſſe*, ſet up in the Receſſe of the Fort, called in ſcorn (as they were hated by *Davids* ſoule) the *Blind* and the *Lame*. Yet ſo ſurely entruſted with the keeping of the place, that if they did not hold it out, the *Jebuſites* ſaid they ſhould not come into the houſe, that is, they would never againe commit the ſafety of the Fort to ſuch *Palladiums* as theſe. Therefore they (that is, the *Jebuſites*) ſaid the *Blind* and the *Lame*, &c.

CHAP. VIII.

CHAP. VIII.

Wherefore you shall make Images of your Emrods and Images of your Mice that marre the Land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your Gods, and from off your Land. 1 Sam. 6. 5.

When the *Arke* was taken Captive and detained by the prophane *Philistines*, *the hand of God was sore upon them, and smote them with Hæmorhoides, & ebullierunt villæ & agri in medio Regionis illius, & nati sunt mures, & facta est confusio mortis magna in Civitate.* So the *vulgar* addeth, the ancient *Greeke Copies* have it not. The *later* agree not, some *Hebrew Copies* acknowledge it not, saith *Mendoza*, as if there were any that did. 'Tis found indeed in the *Dras*, as *Chimhi* hath observed. And it cannot be denyed to the Romanists, but that it seemeth to be wanting, but by no meanes to be so supplyed. 'Twere better the Arke should shake still, then that *Uzzah* should hold it up. Howsoever 'tis true that there was a plague of *Mice*, as well as of *Hæmorhoides*. Coucerning which the *Astrologers* being consulted gave counsell that there should bee made 5 *golden Images* of the *Mice*, and as many of the *disease* to give *glory to the God of Israel*. The number was according to the number of their Lords, but for the thing it selfe the expositors whatsoever passe lightly over it, or stoppe the mouth of the letter with a mystery, perceiving no more of the naturall sense, then a bare trespasse offering, but wondering withall and not without cause, what glory could accrew to the God of *Israel* from such a homely present as the counterfeit of a Mouse, or that which is worse. A thing which the holy Ghost here vouchsafed not to call by its owne name, for the *Keri* is *Tehorecem*, *Anorum Vestrorum*. But the meaning of the Images is *Stoichioticall*, and to be given out of the *Telesmaticall Traditions*.

Τὰ ἐν τῇ γενέσει καὶ φθορᾷ εἴδη (saith *Ptolomy* in the Καρπὸς) πάσχει ὑπὸ τῶν οὐρανίων εἰδῶν, διὰ τοῦτο χρῶνται τούτοις οἱ στοιχειωματικοὶ, τὰς ἐπεμβάσεις Ptolem. Centiloq; Verb. 9.

βάσεις τῶν ἀστέρων σκοποῦντες ἐπ' αὐτά. i. e. *the generable and corruptible formes* are affected by the *Celestiall*, which *therefore the Talismans* make use of *by observing the entrance of the starres into them.*

The meaning is (saith *Hali Aben Rodoan*) or as the *Hebrew* translation, (*Abis Giafar*) that the formes of things here below are *answered* with the like figurations above, and that the Celestiall *formes* have a ruling influence upon the sublunary: for example, the *Scorpion* and *Serpent* in heaven upon those in earth. Therefore the *Sapientes imaginum inspiciebant quando planeta de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendente ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad hæc necessaria, faciebantque cum eo ex aptatione vel destructione quod volebant, &c. Observed when a planet was out of his Combustion, and entred into any of these formes, then placing the planet in the Horoscope they engraved the forme upon a stone, then adding what else was necessary they fitted it to preservation or destruction, as they pleased, &c.*

These conceipts the Greeks termed στοιχειώσεις otherwise Τελέσματα, from whence the Arabick *Talismath*. The *Chaldeans* from the word in the Text *Tsalmanija*, Images. An experiment of the force is set downe by *Hali* upon his owne knowledge practised upon a *Saracens* servant *in diebus Camorchæ Regis*. The servant had beene stung with a *Scorpion*, and was cured by his Master with a *stone of this kinde* engraven upon with the figure of a *Scorpion*. And the *Saracen* said, that the figure was cut when the Moon was in the *signe Scorpio*, and that the sign was in one of the foure Angles.

The mightiest in operation of this sort was *Apollonius Tyaneus*, a man of that note in the Heathen ballance, that *Hierocles* the *Stoick*, put him into the Scale with Christ himself, nay he accounted him the better man of the two, but which is sufficiently returned upon him by *Eusebius Pamph. Cont. Hieroclem.*

But the *performances* of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves

themselves, Εἰ θεός ἐστι δημιουργὸς καὶ δεσπότης τῆς κτίσεως, πῶς τὰ Απολλωνίου Τελέσματα ἐν τοῖς μέρεσι τῆς κτίσεως δύνανται; καὶ γὰρ θαλάττης ὁρμὰς καὶ ἀνέμων φορὰς καὶ μυῶν καὶ θηρίων ἐπιδρομὰς, ὡς ὁρῶμεν, κωλύουσιν, &c. *If God be the Creator and Lord of the World, how comes it to passe that Apollonius his Telismes have so much over-rul'd the course of things? for we see that they also have stilled the waves of the Sea, and the raging of the windes, and prevailing against the noysome flies and incursions of wilde beasts, &c.*

Iustin Martyr Res. ad Orthod. quæst. 24. 245.

And though *Philostratus* in that large *Legend* of his life hath no memory of these things, yet they are constantly ascribed unto this name by *Codin. Cedren. Hesychius, Olympiodorus*, the Greeke *Ms.* cited by *Leunclavius*, The *Chronicon Alexandrinum* and *John Tzetzes, C. 60.* of his third *Chiliad. quod omnino legendum* (saith *Scaliger*) *siquidem horum* στοιχείων *notitiam habere placet, & sane lectio non injucunda. Nam in illo capite Apollonius sculptura Culicum & Ciconiarum, culices Antiochiam, Ciconias Byzantium ingredi prohibuit.*

Ioseph Scalig. Epist. 180.

But a fuller Tradition of this matter I shall here set downe out of *Domninus* cited by *Joannes Antiochenus Melala* in the 10 Booke of his Chronographie.

Ἦν δὲ τοῖς χρόνοις τῆς βασιλείας τοῦ αὐτοῦ Δομιτιανοῦ ὁ σοφώτατος Απολλώνιος ὁ Τυανεὺς, καὶ ἤκμαζε περιπολεύων καὶ πανταχοῦ ποιῶν Τελέσματα εἰς τὰς πόλεις καὶ εἰς τὰς χώρας, ὅστις ἀπὸ τῆς Ῥώμης ἐξελθὼν κατέλαβε τὸ Βυζάντιον, καὶ εἰσελθὼν εἰς Βυζούσιν, τὴν νῦν λεγομένην εὐτυχῶς Κωνσταντινούπολιν, ἐποίησε καὶ ἐκεῖ πολλὰ Τελέσματα παρακληθεὶς ὑπὸ τῶν Βυζαντίων, τὸ τῶν Πελαργῶν, καὶ τὸ τοῦ Λύκου ποταμοῦ τοῦ κατὰ μέσου τῆς πόλεως παρερχομένου, καὶ τὸ τῆς χελώνης καὶ τὸ τῶν ἵππων, καὶ ἄλλα πινὰ θαυμαστά. καὶ λοιπὸν ἀπὸ τοῦ Βυζαντίου ἐξελθὼν ἐποίει εἰς τὰς ἄλλας πόλεις ὁ αὐτὸς Απολλώνιος Τελέσματα, καὶ ἦλθεν ἐπὶ τὴν Συρίαν ἀπὸ Τυάνων, καὶ εἰσῆλθεν ἐν Ἀντιοχείᾳ τῇ μεγάλῃ, καὶ ἤτησαν αὐτὸν οἱ Αντιοχεῖς κτήτορες ποιῆσαι κἀκεῖ Τελέσματα περὶ ὧν ἐδέοντο, καὶ ἐποίησεν εἰς τὸν Βόῤῥαν ἄνεμον, θήσας τὸ αὐτὸ Τέλεσμα κατὰ τὴν ἀνατολικὴν πόρταν.

Ioan. Antiochen. Ms. in Arch. Baroccian. Bibliothec. Bodleian.

In the same times of the Reigne of Domitian, flourished the most learned Apollonius Tyaneus *who got himselfe a great name by travelling about and making Telesmes in all places where he came, for the Cities and the Countries. From* Rome *he went to* Byzantium, *and entring into that City of* Byzus *(now more happily called* Constantinople*) he made there also many Telesmes at the in-*

ſtance of the Citizens, as that againſt the ſtorkes, againſt the river Lycus which paſſeth by through the middle of the City, that againſt the Tortoiſes, that againſt the Horſes and other ſtrange things. Then afterward leaving Byzantium he went and did the like in other Cities. From Tyanis he came into Syria, and ſo to Antioch the great, where alſo he was deſired by the chiefe men of the City to make ſuch Teleſmes as they had need of. And he made one againſt the Northerne winde, and ſet it up upon the Eaſt part of the City.

The Author goeth on, and at large deſcribeth *Apollonius* his charmes againſt the gnats and ſcorpions, adding moreover that *Apollonius* walking upon a day with the chiefe men of the City to obſerve the ſituation of the place, happened upon a ruinous pillar, and enquiring into the purpoſe of that, the Citizens related unto him, that in the dayes of *Caius Cæſar* when the City had been ſhaken with an Earth-quake

Johan. Antiochen. Mſ. in Arch. Barocian Bib. Bod.

Δεββέιος πι φιλόσοφος τελεσὴς ἐποίησε τὸ τέλεσμα τοῦτο, ὅτε δονεμένην τὴν πόλιν ὑπὸ σεισμῶν μὴ πίπτειν, ςήσας τὸν κίονα καὶ ἐπάνω αὐτοῦ σφαῖραν χαλκῆν μεγάλην, καὶ ἐπὶ τῇ σφαίρᾳ αὐτοῦ ἔγραψεν Ασειςα. Απτωτα. καὶ πυρώνιος πυρὸς ὑπὸ ἀέρος γενομένης καυσέως τὸ ἐπάνω τοῦ κίονος σφαῖρα ἔπεσε. *One Debborius a Taliſman to prevent the falling of the City in caſe an earthquake ſhould happen againe, ſet up this pillar and upon that a marble Pectorall inſcribed* Ασειςα, Απτωτα, *but which in proceſſe of time had been conſumed by lightning, &c.* The Citizens therefore were earneſt with him, to ſet up a new Teleſme, but *Apollonius* fetching a deep ſigh ἀνεβάλετο τοῦ ποιῆσαι ἄλλο Τέλεσμα περὶ σεισμῶν *refuſed to make any further Teleſmes againſt the Earthquakes*; but the Citizens being urgent upon him, he tooke writing Tables and foretold as followeth. Καὶ σὺ τάλαινα Ἀντόχεια δὶς πάθοις. ἀλλα καὶ πάλιν ἐλεύσεταί σοι κακὸς, ὅτε δὴ ἐπὶ πᾶσι κείσῃ σεισμοῖς, δὶς δ' αὖθ' πυρὶ κάυσῃ ὑπαὶ ἀιγιαλοῖς Ορόντῃσι, εἰ μὴ πάλιν πάθοις.

And thou miſerable City of Antioch *ſhalt ſuffer twice, and a third time ſhall come upon thee, wherein thou ſhalt be conſumed by fire even in that part by which Orontes runneth. And it may be thou ſhalt ſuffer yet once more.*

This written, he delivered the Tables to the Citizens, and departed

departed into *Seleucia*, and from thence into *Egypt*, Καθὼς Δομνῖνος ὁ σοφώτατος συνεγράψατο ταῦτα.

But the most concerning *Telesme* to the matter in hand that against the Scorpions, ὁμοίως δὲ ἐποίησε τέλεσμα ἐν αὐτῇ τῇ πόλει (Αντιοχείᾳ τῇ μεγάλῃ) καὶ διὰ τοὺς Σκορπίους, πρὸς τὸ μὴ τολμᾶν αὐτοὺς πλησιάζειν τῇ χώρᾳ. καὶ ἔθηκε τὸ αὐτὸ Τέλεσμα ἐν μέσῳ τῆς πόλεως, ποιήσας χαλκοῦν Σκόρπιον, καὶ χώσας αὐτὸν πήξας ἐπάνω κίονα μικρόν, καὶ ἐγένοντο ἀφανεῖς οἱ Σκόρπιοι ἐκ τῆς ἐνορίας Αντιοχείας πάσης. *Apollonius caused an Image of a Scorpion to be molten in brasse, and set it up upon a little pillar in the midst of the City of* Antioch, *and the Scorpions vanished out of all their Coasts.*

A like Telesme to this was set up at *Hempts* a City of *Syria Apamea*, that which *Ptolomy* calleth ἔμισσα. In the middle of this, saith an *Arabicke* Geographer, a stone there is set up in a wall having upon it the figure of a Scorpion, and when any one is bitten he bringeth *Clay* and *taketh out the figure*, which having applied to the place affected, *he is immediately cured.*

Geograph. Nubiens Clim. 3. part. 5.

In the nether Region of Grand *Cairo* the *Crocodiles* were harmelesse, in the upper they destroyed the Inhabitants. To provide against this, the *Talismans* cast a leaden Crocodile, which written upon with an Ægyptian charme they buried in the foundation of a Temple. This for a long time defended the people, but when at the Command of *Achmet Ben Tolon* the *Caliph* the *leaden Image* was melted, the *Crocodiles* returned to their owne malice againe.

Cardan. de subtilitat. l. 9. Scaliger. exercit. 196. Num. 6. Ioan. Bodin. mag. dæmonoman. l. 3. C. 6.

The Τύχη τῆς πόλεως or fortune of *Byzantium* stood with one foot in a ship of brasse, the *Statue* concern'd the generall *Genius* of the whole City. The ship was a *Telesme* erected against the dangers of that tempestuous Sea, and while it stood entire stilled the rage, but some parts thereof being (none knew how) broken off and conveyed away, the *Sea* began to be as unruly as before. The cause whereof being curiously enquired after and discovered, the broken pieces were sollicitously searched, found out and put together againe, and forthwith the windes and seas obeyed.

Zonaras Annalium Tom. 3. in Anastasio.

Ἵνα δὲ γνῶσιν ἀκριβῶς ἐν τοῦτο ὡς ἀληθῶς τοῦ τῶν πλοίων ἐνσπλοῦ κώλυμα

ἦν

ἦν, ἀφήρηντο ἄυθις τὰ μέρη τῆς νηὸς ἐκείνης, καὶ ὅσαι τῶν νηῶν ἔτυχον τότε εἰσπλέουσαι πνεύματος ἄυθις βίᾳ γεγόνασιν ὀπισθόρμητοι ἐντεῦθεν ἐβεβαιώθησαν ἐκ τῆς θραυσθῆναι τὴν χαλκῆν νῆα ἐκείνην τὴν κωλύμην γένεσθαι τοῦ εἰς τὴν πόλιν εἴσπλου τῶν πλοίων τῶν φορτηγῶν, καὶ τὴν ναῦν ἐκείνην ἐπιμελείας ἀξιώσαντες ἀνεκαίνισαν, *i. e.* And that it might be certainly knowne that this indeed was the cause why the ships could not safely arrive, the pieces of the brasse were again taken away. Thenceforth whatsoever vessels toucht upon the Coast were driven backe by the violence of the winds. This confirm'd them in opinion that the breaking of the brasen ship was that which hindred their Carriages from comming up to the City. They therefore caused the ship to be most carefully repaired.

These *Consecrations* (for so also they are called) were more usually but not onely practised in the East. For *Gregory* of *Tours* reporteth, that at the repairing of a Bridgein *Paris*, there was found the Images of a *Serpent* and *Dormouse* in brasse, and that at the taking away of these, the Serpents and the Mice came up in great number. More might be added of the *Serpentina columna*, and the *Statua Equestris ahenea*, set up (this latter) against the Plague in *Constantinople*, the destruction whereof hath been followed with fearfull and *periodicall mortalities*. But enough hath been said, *Mizaldus* may be seen, and the late Author of the Curiosities.

Leunclav. pandect. hist. Turc. Num. 130.

Mizald. Cent. MS. Gaffarel. curiositez. innoyes sur la sculpture Talismanique des pers. c. 6.

If we draw all up, the Sum will be the Ancient Rite of Averruncation, That in case a City or Country should be infested with any plague either of disease or noxious Creature, the Talismans were consulted and desired to erect an Image of the plague under a certaine Influence of Cœlestiall Configuration.

And this I say was the cause why the Philistin Astrologers gave counsell that golden Images should be made of the *Hæmorrhoides*, and the Mice that marred the Land, to give glory to the God of *Israel*.

The Telesme against the Mice according to *Paracelsus* is to have this manner of Consecration. *Make an Iron Mouse under the Conjunction of Saturne and Mars, and in the House of*

of ¥. *Imprint upon the belly* Albamatatox, *&c. Then place the Teleſme in the middle of the houſe, and the Vermin ſhall inſtantly leave the place.* More then ſo he promiſeth. Take a live Mouſe and tye it to the Iron Image, and it ſhall dye immediately. But I undertake not that the *golden Mice* were ſo ceremoniouſly conſecrated; yet that they had a Teleſmaticall way of *preparation* anſwerable to the beginnings and mediocrity of the Art, my own reaſon, and above that the weight of *Maimons* words induce me to conclude. *Archidox. mag. l. 3. p. 135. editi Lat. Germanice, p. 102.*

I ſay (ſaith he) *of that of Samuel concerning the Images of the Hæmorrhoides, that they were ſo called not ſo much from their externall form, as from a ſecret influence within, remediall againſt the plague in the hinder parts.* *More Nevoch. Part. 1. c. 1.*

The *Aſtrologers* had perceived that this God had beene pleaſed with the *Brazen Serpent*, which *Moſes* the *Taliſman* (ſo they would account him) ſet up upon a pole in the wilderneſſe, *Numb.* 21. 8. And I neede not ſticke to affirme, that this Braſen Serpent againſt the fiery Serpents was the firſt occaſion (I ſay not given) but taken, of all theſe Teleſmaticall practiſes.

And thus alſo we may come to know (See *Plinie Lib.* 10. *C.* 27. *Cyrenaici* Achorum: *Deum muſcarum multitudine peſtilentiam inferente, invocant*, why the God of *Ekron* was called by the name of *Baal-zebub*, that is, βάαλ μυῖας (as the Lxx) or the Fly-God. The Greeke Copies of the Evangeliſts for the moſt part read Βεελζεβοὺλ *Beelzeboul*, *Deus* or *Belus Stercoreus*. So the *Printed Arabick* and the Hebrew *Tranſlation* of St. *Mat.* But I preſume not originally. And ſo Saint *Hierome* obſerved, for ſeeing the Idiome of *Zebul* is Syriack, it would have beene expected, that that Paraphraſe ſhould not have read as it doth, (and undoubtedly ought) *Beelzebub*.

But for the reaſon, if any could be given, *Scaliger* was likely to give as good as another, and yet his reaſon is, that the Scripture put this name upon the God of *Ekron* by way of *deriſion*, *quod in Templo Hieroſolymitano Muſcæ carnes victimarum non liguriebant, quum tamen Gentium fana a muſcis infeſtarentur propter nidorem victimarum.*

True indeed it is out of the *Pirke Avoth*, that a Fly was never ſeene in the *Slaughter-houſe* of the Temple. And 'twas a priviledge of the Jewiſh Sacrifices above thoſe of the Heathen. Bnt that therefore the God of *Ekron* ſhould bee call'd the Fly-God, is a reaſon below that mans ſagacity. He was properly ſo called, as the moſt learned *Selden*. But for the cauſe he confeſſeth, *Nequeo dicere, nec mihi quis alius opinor ſatis poteſt.*

Syntagmat. 2. c.6.

But the *Ekronites* were peſtered with noiſome flyes; To avert this Nuſance the Aſtrologers ſet up the *Image* of a Fly *Teleſmatically* endued; the people finding the benefit of this Ἀπομύιον made it a God. The *Iſraelites* themſelves did as much to the *Braſen Serpent*.

It will be to the purpoſe here to adde a not much unlike accident of Heathen ſtory noted by the Scholiaſt of *Ariſtophanes* in Ἀχαρνῆς to theſe words of the Poet.

Οὐ ξανδίας τὸ φαλλόν.

Hee telleth you there that *Phallus* is, ξύλον ὑπήνεκες, ἔχον ἐν τῷ ἄκρῳ σκύτινον αἰδοῖον ἐξηρτημένον, ἵστατο δὲ ὁ φαλλὸς τῷ Διονύσῳ: *A long pole fitted at the top with a* coriaceum virile pudendum, *and that this uſed to be ſet up in honour to* Bacchus, &c. It was a kinde of *Priapus*, the *Figures* whereof I had rather you ſhould ſee in the *Marbles*.

It happned (ſaith the Scholiaſt) *that ſome of theſe Images were brought from* Eluthera, *a City of* Bœotia *to* Athens. οἱ δὲ Ἀθηναῖοι ὑπ' ἐδέξαντο μετὰ πολλῆς τῆς σπουδῆς, ἀλλ' οὐκ ἀμοιβῆς αὐτοῖς ταῦτα βουλευσαμένοις ἀπέβη. *And the* Athenians *did not ſo duly and honourably receive the God, but this raſh advice of theirs did not ſo well ſucceed unto them.*

Scholiaſt. Ariſtoph. p. 272. Edit. Froben. An. 1547.

Μνήσωμαι γὰρ τοῦ θεοῦ, νόσος κατέσκηψεν εἰς τὰ αἰδοῖα τῶν ἀνδρῶν, καὶ τὸ δεινὸν ἀνώκεστον ἦν. ὡς δὲ ἀπεῖπον οἱ περὶ τὸν νόσον κρείττων γενομένην πάσης μαγγανείας καὶ τεχνῆς ἀπεσάλπισαν θεωροὺς μεταπεμψῆς. οἱ δὲ ἐπανελθόντες ἔφασαν ἰᾶσιν εἶναι μόνην ταύτην εἰ διὰ πάσης πομπῆς ἄγοιεν τὸν θεόν. πιθέντες δὲ τοῖς ἡγεμόνοις οἱ Ἀθηναῖοι, φαλλὸς ἰδίᾳ τε καὶ δημοσίᾳ κατεσκεύασαν, καὶ τούτοις ἐπέφερον τὸν θεόν, ὑπόμνημα ποιούμενοι τῆς πάθους.

For

For the angry God ſtruck them with an incurable diſeaſe in the Secret parts, which being given over as impoſſible to bee dealt with by any art or legerdemaine, they made haſt to ſend to the Oracle, and this anſwer was returned, that the only way to be rid of the diſeaſe was to receive the God with all reverence. The Athenians perſwaded by this made themſelves Images of theſe things, (φαλλοὶ) privately and publickely, and with theſe they did honour to the God in memory of the Diſeaſe.

CHAP. IX.

Γραμματεύς.

Act. 19. 35.

Καταϛέλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησιν. Ἄνδρες Ἐφέσιοι, τίς γάρ ἐϛιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν Νεωκόρον, οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς

Here Γραμματεὺς is falſly; Νεωκόρος, not fully rendered. Our own Tranſlation is; *And when the Towne clerk had appeaſed the People, &c.*

But then it ſhould rather have beene as in *Thucydides*, γραμματεὺς τῆς πόλεως, that is, ὁ εἰδὼς ἐν τῷ κοινῷ τὰ τῶ δήμου γράμματα ἀναγινώσκειν, i. e. *The Reader of the common Records*, as the Scholiaſt there.

But a man of this calling, ὄλεθρος γραμματεὺς, (as the Greeke Oratour of *Æſchines*) muſt not have undertaken upon the unweildly people. The Syriack therefore and Arabick Tranſlations render it, *A chiefe man of the City.* The Æthiopick as the vulgar, ſimply, *The Scribe*, truly enough to the Letter, but not filling up the ſenſe, nor themſelves well knowing what they meane. *De Dieu* findeth in the Gloſſarie,

Γραμματεὺς, *Scriba*, *Tesserarius*. Therefore (saith he) *Quum hic in Urbe Epheso designatur aliquis qui absolute vocatur* ὁ Γραμματεὺς *merito intellegitur præfectus, qui militibus Symbola & munia præscribit.*

But none of all this will doe right to the word. 'Tis thus.

At that time the *Asiarchæ* (so they are termed *ver.31.*) who advised *Paul* not to adventure himselfe into the Theater exhibited the *Olympicks* at *Ephesus* to the honour of *Diana*, which is a reason to me why *Paul* notwithstanding his purpose in the spirit to goe to *Jerusalem*, yet staid in *Asia* for a season to win the more to his *way*, out of that solemne confluence of Heathen Saints then gathered together, ἐκ πάσης τῆς Ασίας, out of the whole *Common* of *Asia*.

In these Celebrations three principall Officers of Ludicrous, but Holy State were concerned.

The Αλυτάρχης the Γραμματεὺς, and the Αμφιθαλής. I learne this of an ancient Author quoted by *Joannes Antiochenus Melala*, in the 12 Booke of his Chronography. Καὶ ἐγενέτο ἐν αὐτῇ Αντιοχείᾳ Αλυτάρχης ἐν τῇ αὐτῇ θείᾳ κελεύσει ὀνομαθεὶς πρῶτος Αφρόνιος, ὁ ἀπὸ ἐπάρχων πολίτης Αντιοχεὺς ὅστις φορέσας τὸ σχῆμα τοῦ Αλυτάρχου, τὰς μὲν ἡμέρας ἐτιμᾶτο καὶ προσεκυνεῖτο ὡς αὐτὸς ὁ Ζεύς. μὴ ἀνιὼν δὲ εἰς δῖκον τὰς αὐτὰς ἡμέρας, μήτε δὲ εἰς κλίνην ἀναπαπτῶν, ἀλλ' εἰς ἐξάερον καθεύδων εἰς ἔδαφος ὑπεράνω λίθων καὶ καθαρῶν στρωμάτων, καὶ θρυΐνης ψιάθου, ἐφόρει δὲ στολὴν διάχρυσον ἀσπρὴν ὡσεὶ χιὼν, καὶ στέφανον ἀπὸ λυχνιτῶν καὶ μαργαριτῶν, καὶ ἄλλων τιμίων. καὶ κατεῖχε ῥάβδον ἐβελλίνην, φορῶν εἰς τοὺς ἰδίους πόδας σανδάλια ἀσπρά, &c.

Ὁ δὲ Γραμματεὺς προεχειρίσθη πρῶτος ἀπὸ τῆς βουλῆς, καὶ τοῦ δήμου, ὀνόματι Πομπειανὸς Κοιαίστωρ, ὁ ἐκ γένους συγκλητικῶν Ρώμης ὑπάρχων, φορέσας καὶ αὐτὸς στολὴν ἀσπρὸν καὶ στέφανον ὁλόχρυσον, τύπῳ φυλλοδάφνων, ὅντινα ἐτίμων καὶ προσεκύνουν ὥς τινα, φησὶν, Απόλλωνα.

Ἡ αὐτὴ δὲ βουλὴ καὶ ὁ δῆμος πάλιν προεβάλλοντο Αμφιθαλῆν ὀνόματι Κάσιον Ιλλούστριον, φοροῦντα ὡσαύτως στολὴν ἀσπρὸν ὁλοσηρικὸν, καὶ στέφανον πεπλεγμένον ἀπὸ δαφνίνων φύλλων, καὶ ἐν τῷ μέσῳ στηθάριον χρυσοῦν ἔχον τὸν Δία, ὅντινα Αμφιθαλῆν ἐτίμων καὶ προσεκύνουν ὡς τὸν.

Ερμῆν

Joh. Antioch. MS. in Arch. Baroccian. Bibl. Bod. Lib. 12. Περὶ χρόνων Κομόδου βασιλέως, καὶ παροχῆς Ολυμπίων Αντιοχείας τῆς μεγάλης.

Ἐμῆν. καθὼς ὁ σοφὸς Δομνῖνος ὁ χρονογράφος πάντα ταῦτα συνεγράψατο, &c.

That after the reviving of the long intermitted Sports (by an Edict from the Emperour Commodus*) in the same Sacred Sanction* Aphronius *a Citizen of* Antioch, *and one of the* Expræfecti, *was first named* Alytarcha, *under the person whereof he was dayly honour'd and ador'd by the name of* Jupiter. *And during the Solemnity, never came within doores, or lay upon Bed, but slept upon the ground, in the open aire, lying upon stones covered over with a rush mat, and clean Carpets. His Habit was a long guilded Robe white as the Snow, upon his Head a Crowne of Carbuncles, Pearles, and other precious Stones. In his hand an Ivory Scepter and white Sandales upon his feet.*

The Grammateus *then first chosen by the Senate and People was* Pompeianus *by Name, a* Quæstor, *and descended of the Roman Senatours. His habit also was a long white Robe, upon his head a Crowne all of Gold made after the Laureat Fashion. And Him they honoured and adored under the Name of* Apollo.

The same Senate and people chose Cassius Illustrius *Amphithales, whose habit was in like manner a long white Robe of Silke, upon his head a wreath of bayes, in the middle (or hanging at his breast) a golden pector all, upon that the figure of* Jupiter. *Hee was honoured and adored by the name of* Mercury, *as I finde all this in the learned* Domninus *his Chronography, &c.* So Johan. Antiochenus.

Προκόπιος Ἰλλούστριος Καισαρεὺς, &c. *Procopius Illustrius Cæsariensis, &c.*

The office of the *Grammateus* I conceive to have beene the registring of the Victors names, the time and Stile of Rewards, &c. Which were therefore called τὰ γράμματα τῶν ἱερονείκων. The Records of the Holy Conquerours, as the inscription upon the *Farnesian* Marble: and the receipt or Office of these Records was answerably termed Γραμματεῖον. See *Fabers Agonisticon, Lib.* 3. *c.* 23. & 27.

And such a Scribe or Actuary as this was the καταστείλας ὁ γραμματεὺς, *Who when hee had appeased the people, said, yee men of Ephesus, &c.* Which how proper it was for him to doe,

will be easily confessed by them that shall consider what the Tradition hath that the *Alytarcha* was named by the Emperour, but the *Grammateus* and the *Amphithales* were chosen by the People themselves. And the *Grammateus* was first in order.

CHAP. X.

Νεωκόρος.

Act. 19. 35.

What man among you is there that doth not know that the City of Ephesus is a Worshipper of the great Goddesse Diana? &c.

Quatuor Evang. Epist. Apostol. & Apostolor. Act. Mss. Arab. in Arch. Biblior. Reginens.

SO we translate, as the vulgar, *Cultricem Dianæ.* The *Arabick* Paraphrast doth not seeme to have understood it. *Junius* his Translation of that is, *Viri Ephesii, quia nescit Civitatem Ephesiorum esse Artemidis magnæ.* His note in the margin is, Greek Νεωκόρον *non est hic.* I had otherwise thought it might be an error in the printed Copy, but I found it so too in a fair pointed manuscript in *Queenes Colledge Library.*

For the Greeke, the *Etymologists* notation is, Νεωκόρος παρὰ τὸ κορῶ, τὸ καθαίρω, καὶ τὸν ναὸς Ἀττικῶς, from Νεὸς, Attically Ναὸς, and κορῶ in the signification of καθαίρω. One that maketh cleane the Temple. Νεωκόρος (saith *Phavorinus*) ὁ τὴν Ἐκκλησίαν κοσμῶν, καὶ τὸ σαρῶν, one that sweepeth the Church. But *Suidas* ὁ τὸν Νεὼν κοσμῶν καὶ εὐ περιέζων ἀλλ' οὐχ ὁ σαρῶν, Not one that sweeps but adornes and beautifies the Temple, κορεῖν γὰρ καλλωπίζειν, ὅθεν καὶ Νεωκόρος, as the *Scholiast* upon *Aristophanes.*

Scholiast. Arist. ad Νέφελ. *p.* 61. *Astronomicôn. Lib.* 4. *C.* 7.

The word is sometimes read in Latine and elsewhere then in the inscription cited by *Gruter.* for *Julius Firmicus* saith *Defluens* ‖ *a.* ♆ *Luna si plena lumine* ‖ *feratur ad* ♆ *facit magnos &c.* ‖ *Neocoros* ‖ *quoq; aut prophetas, vel Sacerdotum principes.* And the same Authour in another place, *Serapis in Ægypto colitur,*

colitur, hic adoratur (i. e. Alexandriæ.) hujus simulachrum Neocororum turba custodit, & ad memoriam vetustatis errans populus ordinem sacrorum in honorem integerrimi ac prudentissimi hominis constitutum contentiosa hodie animositate custodit, &c. Where also it may bee noted that in great and frequented Temples, the *Neocori* made up a considerable number, and were distinguished therefore into degrees of order, as by that in *the body of inscriptions.* Ὁ πρεσβύτατος τῶν Νεωκόρων τοῦ μεγάλου Σεράπιδος, and by the *vetus Expositio totius orbis, C.* 18. in the Description of *Alexandria.* Εξήγησις ὅλου τοῦ κόσμου, a Io. Gotofred edit.

The word is (by those who doe it most properly) translated *Æditua*, so the Syriack. And it is the uttermost sence the Interpreters have as yet gone downe into. Wee may render it as the *Italian* Translation by *Deodate, Sagrestano, the Sacrist of the great Goddesse Diana.* But to be said here in so collective a sense of a whole City is without any knowne parallel in Bookes, if men of the greatest conversation in these have sufficiently observed. *Master Selden.*

In the marbles, (though lesse in these, but in the Greeke Coynes most frequently) it is found from the beginning of the Empire downe to *Gallienus.* The inscriptions are in those of *Augustus.* Καισαρέων φιλοπολείτων Νεωκόρων. In the *Tiberian.* Παρεμφείτων Νεωκόρων. Περγαμένων δὶς Νεωκόρων; In others, χρυσάνθυνα Σαρδιάνων τρς Νεωκόρων. Ἄκτια Πύθια Περινθίων Νεωκόρων. Εφεσίων Δ Νεωκόρων, Εφεσίων δὶς Νεωκόρων, καὶ τῆς Αρτέμιδος.

Antonius Augustinus his note upon the word, is, *Questa parola per intender la dia molto a'a fare a quelli che veggono le Medaglie con qualche diligenza.* That it hath perplexed even those who have perused the Medals with the greatest circumspection and sagacity.

Casaubon to the *Monumentum Ancyranum*, hath this opinion. That when *Cæsar Augustus* and the succession by his example, granted to provinciall Cities the erection of Altars and Temples, and exhibition of the Olympicks, &c. for the upholding of common interest, and to confesse the honor and Divinity of the Emperours, the Cities so indulged, accounted it a speciall grace to be stiled the Νεωκόρος or *Sacrist* of the Solemnities. *Animadvers. in Sueton. p.* 131.

For

For other Moments making up to the untying of this hard word, I remit you to *Master Selden upon the fourth Arundell Marble:* where I thinke there is as much said, as by the revealed stocke of Antiquity could possibly have been, though you may see to the latter *Petit. variar. Lect. Lib.* 4. *C.* 10. But I shall set you downe something out of an ancient Author, which will reconcile the word to this very sense and require it to a lesse strange and unlikely sound.

That the word is a terme of Devotion respecting to these holy Games, the mentioned Marble intimateth enough, δεύτερον δόγμα Συγκλήτου, καθ' ὃ δὶς Νεωκόροι γεγόναμεν ἀγῶνα ἱερόν &c. *Sacrum Certamen*, &c.

And the reverence indeed was of such an intemperate height, that not the solemnity it selfe onely, but the people also for the time being, and the victors ever after were accounted and called *Holy*.

Johan Antiochen. ubi Sup.

For, Εἴ τις ἐξ αὐτῶν, εἴτε γυνὴ, εἴτε νέος, τοῦ ἱεροῦ, φησι, δήμου κράζοντος ἐστέφθη, ὁ στεφανούμενος ὡς νικητὴς, σώφρων ἔμενεν ἕως τῆς τελευτῆς αὐτοῦ. εἰσφραγίζετο γὰρ εὐθέως μετὰ τὸν ἀγῶνα καὶ ἐγένετο ἱερεύς. ὡσαύτως καὶ παρθένοι φιλόσοφοι, αἵστε φανούμεναι ἐγένοντο μετὰ τὸν ἀγῶνα ἱερεῖαι.

If any of the Company, whether Maiden or young Man, upon the acclamations of the holy People, were crowned, The Crowned as victor, was to spend the rest of his dayes in a cloister: for immediately after the Games were ended he was consecrated a Priest; likewise the virgin votaries, if crowned, were made Nunnes.

Nay so yet more holy was the opinion of these games, that the Emperours themselves accounted it no fall of Majestie to beare the *Alytarcha*'s part and be a *May-King*, or *Mock-Jupiter* in these *Revels*.

Εφόρεσε τὸ σχῆμα τοῦ Αλυτάρχου ὁ βασιλεὺς Διοκλητιανός. τὴν δὲ στολὴν ὁ Αλυτάρχος ἀσπρὸν ὁλοσηρικὸν ἐφόρει, ὁ δὲ βασιλεὺς αὐτὶ τοῦ ἀσπροῦ ἐφόρεσε πορφυροῦν. Τα δὲ ἄλλα πάντα, ὡς ἦν ἔθος τῷ Αλυτάρχῳ φορεῖν, κρατῶν τὴν ἱερὸν ῥάβδον, καὶ προσκυνῶν τὸν δῆμον.

The Emperour *Diocletian* (as the same Author out of *Domninus*) *tooke upon him the person of the Alytarcha, with this difference onely, that whereas the Alytarcha wore a long white Robe of.*

of Silke, the Emperour wore one of purple. In all other respects he was habited as the Alytarcha used to be, holding in his hand a holy Scepter, and doing reverence to the People.

And as if he had beene greater in these then in the Imperiall Robes, μετὰ τὸ πληρῶσαι τὰ Ὀλύμπια, οὐχ εἵλετο βασιλεῦσαι, λέγων, ὅτι ἀπεθέμην τὴν βασιλείαν, καὶ ἐφόρεσα σχῆμα τοῦ ἀθανάτου Διός. Καὶ ἔκτοτε ἔμεινεν οὕτως, &c. i. e. *The Olympickes ended, he would be King no longer, saying, I have put off the Empire by putting on the habit of Immortall Jupiter. And so continued ever after.*

The like was done by *Maximinian*, as the same Author in his life.

Put all this together, and the summe will be,

That the Celebration of these Games in this or that City of the *Common*, was a Solemnity throughly sanctified in the opinion of the People, as an observance of high devotion and Religion to the Gods and Emperours, the performance whereof could not be done without a Priesthood of Ministers.

And to that sense the *Asiarchæ* ought rather to have beene rendred, not *Principes* (as the vulgar (or *Primores*,) as the Syriack and Arabicke) that is, the Chiefe of *Asia*, as we: (though this will hold too) but *Sacerdotes Summi*, The *High Priests of the solemnity*: the devotion whereof could not but move the City so obliged very much to affect the Dignity and Title of the Νεωκόρος, to *æditua*te such a piece of Divine Office, where so many Gods were present by their *Proxies*, where not the sports themselves, but all the Company were reputed *Holy* for that time, and some accounted so ever after.

The Grace of this how often it was granted to this or that City, (as to some it was the *fourth* time) so often was the stile expressed in the imperiall Coynes, to the present purpose that of *Vulerian* serveth best.

Upon the Reverse 3 Temples, in the midst an Altar, with the fire kindled, and wreathed about with a Serpent (the heathen *Hieroglyphicke* of Mysteries and religion) with this inscription, Νικομηδέων τρὶς Νεωκόρων. Upon the face 3 heades, answerable to the 3 Temples; The first of the Emperour himselfe, the other of his two sonnes, *Gallienus* and *Valerian Cæsar*. *Du Choul Discours. de la Religion des anciens Romaines p. 117.*

For the Connotation of the turne or time as δὶς τρὶς &c. with mention of the Deity ſometimes, but ſo often without it. The reaſon is hard and ſlippery. The laſt reſolution that I know to have beene made is this: That in all likelihood, The *Mater Deum* or the mother of the Gods was common to all the Cities of *Aſia*; And that whenſoever the Νεωκόρος is written with a note of the time onely, as in thoſe of the *Gallieni*; Σμυρναίων δὶς Νεωκόρων. In thoſe of *Caius*; Σελευκέων Νεωκόρων, &c. and moſt conſtantly ſo, The mother of the Gods is to be underſtood. Otherwiſe, if the ſpeciall Deity of the place be mentioned, as Μαγνήτων Νεωκόρων Ἀρτέμιδος in thoſe of *Maximine*, and Ἐφεσίων δὶς Νεωκόρων καὶ τῆς Ἀρτέμιδος, the God of the place is to be meant ſingle.

Certainely the Games could not weare out ſo much of their old relation as not to be principally addreſſed to the Gods of the firſt right, though not without a flattering concernement of the Emperours, the Gods below (as the times then were) having taken the place of thoſe above. The old Gods of the Games were *Jupiter* in the firſt place, and the next *Apollo*. And that the reſpect to them continued ſtill and beyond theſe dayes of *Claudius*, is plain by the note before, where the later is repreſented by the *Grammateus*, the former in the *Alytarcha*'s part. And ſo I doubt not to underſtand the Reverſes, where the Νεωκόροι are ſet downe without expreſſion of the Deity. Where 'tis otherwiſe (and that is not often, eſpecially if the laſt Obſervers Note be good; *vixque aliter uſurpatum præter tria quod ſciam exempla reperies*) It is a ſpeciall ſuper-acknowledgement of the God of the place; as the Ἐφεσίων δὶς Νεωκόρων, καὶ τῆς Ἀρτέμιδος, *The great Diana of The Epheſians*, whoſe Νεωκόρος the City of *Epheſus* now was. It is not Νεωκόρον εἶναι, but ἔσται, *the now Sacriſt of Diana*. And why the mention ſhould be ſo often ('tis onely ſo for ought I yet know) of this *Diana* is not ſo ſtrange, if it be conſidered that ſhe was not onely *great* of the *Epheſians*, but of all the *Common*; and to whoſe ſhrine there went up a more famous and frequent pilgrimage of *Devotaries*, then to any *Holy Land* of theirs whatſoever.

M. *Petit.*

This

This is thſenſe of the Νεωκόροι, and this was the meaning of the *Actuary*.

CHAP. XI.

Ναοὶ ἀργυροῖ.

Act. 19. 24.

For a certaine man named Demetrius *a Silver ſmith, which made Silver Shrines for* Diana, &c.

THE Syriack Paraphraſt leaveth the Greeke Ναὺς as hee found it. The Arabick and Æthiopick tranſlate it *Silver Images*. *Beza*, *Templa argentea*, *Silver Temples*, but meaning by this certain Coynes ſtamp't upon with the Figure of *Diana*'s Temple.

Such indeed as theſe are found, Silver too, and among thoſe of *Claudius*.

And 'tis the more probable, for that ſome ancient Coynes have beene called by the name of their Expreſſes, as the *Athenians* had a certaine Coyne (ſaith *Pollux*) καὶ ἐκαλεῖτο βοῦς, ὅτι βοῦν εἶχεν ἐντετυπωμένον, from the figure of an Oxe imprinted upon it. So the *Peloponneſians* had a kinde of Coyne called χελιδὼν (as *Suidas*) or χελώνη (as *Heſychius*) from the figure either of a *Swallow* or *Tortoiſe* enſtamped upon it. *Julius Pollux. Onomaſtic. Lib. 9. c. 6.*

And the Jewes too had a Coyne of very aged Memory called by the name of the *Print*, which was a *Lambe*, to intimate (as it ſounds to me) *Him that was ſlaine from the beginning of the World*. 'Tis ſaid in the 42 and laſt chapter of *Job*, that all his friends gave him *a Piece of Money*: The Syriack there is *pecudem unam*. So the vulgar. The Greeke and Chaldee, *A Lambe*. The Originall is, *Keſita*, and but twice more found in Scripture, *Joſh.* 24. 32. which repeateth over that of *Gen.* 33. 19. where *Jacob* is ſaid to have bought a parcell of Land for a hundred peices of money. So wee, The Margin is, or *Lambes*. But that is, as the Talmudiſts expound it, money enſtamped upon with the Figure of a Lambe. *R. Akiva*

Talm. in Rosh. Hassanah. fol. 26. a.

said, כשהלכתי לאפריקי &c. When I travailed into *Aphrica, I heard them call money Kesita, or by the name of the Lambe, but to what use will this be? why, to the expounding of that which is said in the Law: a hundred Lambes, that is, peices of money,* Gen. 33. 19. &c.

It cannot well be otherwise, for if we take the price of the field in Lambes (not doubting neither but that the old manner of exchange by wares was then most possible) what shall be said to Saint *Steven*'s Tradition, that the field was bought τιμῆς τοῦ ἀργυρίου, for a price of Silver, the same field, though *Abraham* be put there in stead of *Jacob*, corruptly enough notwithstanding what Master *Broughton* hath said, yet there it stands still, and upon irreconcileable tearmes in Reverence to the Booke. Use that reverence still, the Booke will be the bigger, and the Scripture the lesse.

The Heathens say too, that the impresse of a Sheepe was marked upon their first Coyne, and from thence their money was called *Pecunia:* and *Varro* saith that the hint of this was given *a pastoribus*. The Roman Shepheards might have it from the Hebrewes, to whom this trade of life was more famously peculiar.

But the truest understanding is that of *Erasmus*, that the Ναὸι ἀργυροῖ were little silver Chappels representing the forme of the *Ephesian* Temple, with the Image of *Diana* enshrin'd.

Ammian. Marcellin. in Juliano. Lib. 22. Num. 12. Dio Ρωμαϊκῶν Lib. 40. fol. 81. De Militia Roman. Lib. 4. Dialog. 5.

And to this agree the Heathen Rites; For *Asclepiades* the Philosopher, *Deæ cœlestis argentum breve figmentum quocunque ibat solitus est secum afferre,* was ever wont whithersoever he went, to carry about him a small silver Image of *Urania*.

And *Dion* saith of the Roman Ensigne, ὅτι δὲ νεὼς μικρὸς, καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς ἐνίδρυται, That it was a little Temple, and in that the Figure of an Eagle set in gold. But this to *Lipsius* is but *Intricatum aliquid, ubi enim in Nummis usquam talis effigies? quin nudæ eæ conspiciuntur* (& centenæ aliquot extant) sine tegmine ullo Sacelli? *In columna tantm Trajani nescio quid in alis Aquilarum imponitur, quod Sacelli figuram refert, &c.*

'Tis

'Tis true, that in the Coynes this is very rarely expreſt, though it be certainly found in a *Reverſe* of *Maxentius*, Silver. The Eagle and Temple in *Trajan's* Pillar (though this uſe be made of it by ſome) cannot ſo juſtly bee wrought over to this meaning. However 'tis a thing that will hardly go downe with any body, that *Dion* ſhould not know what belonged to the Roman Eagle. *Du Choul. p.* 187.

But the matter is not great. 'Tis more to this purpoſe, which the ſame Authour mentioneth. Ἐν τε γὰρ τῷ Αλβανῷ νεὼς Ηρας βραχὺς ἐπί τινος τραπέζης πρὸς ἀνατολὴν ἱδρυμένος, a little Temple of *Juno* ſet upon a Table, and turning towards the Eaſt. *Romaïn. Lib.* 39 *p.* 62.

This indeed is enough to declare the uſe of theſe Little Shrines in the Heathen Devotions, but ſupplyeth not the main want of a like acception of the word Ναὸς or νεὼς paſſing (as in the Text here) in the diminitive ſenſe of Ναΐδιον or Ναΐσκος, without the addition of μικρὸς, βραχὺς, or the like.

'Twill be very hard to finde it ſo elſewhere. And therefore make the more of this lucky paſſage in an old Scholiaſt upon *Ariſtotle's* Rhetorick.

Ariſtotle ſaith ὁ Μελανώπου Καλλίστρατος κατηγόρει ὅτι παρελογίσατο τρία ἡμιωβέλια ἱερὰ τῶν Ναοποιῶν, that *Calliſtratus* accuſed *Melanippus* for cheating the Ναοποιοὶ of three Holy halfe-penny farthings. The Ναοποιοὶ are rendred by the Latine Interpreters *fabri ædiles*, or *templorum conſtructores*. As if the Architecture of a Church were any one mans artifice. The old Scholiaſt expounds the Ναοποιοὶ οἱ τοὺς ναοὺς ποιοῦσι. *Temple makers*. But that is, (ſaith hee) ὅτοι εἰκονοςάσια τινὰ μικρὰ ξυλινὰ ἃ πωλοῦσι, certain ſmall wooden Temples enſhrined with Images which they made to ſell. *Ariſt. Rhet. Lib.* 1. *C.* 15.

A like ſenſe of εἰκονοςάσια; See in *Codin, De Officiis Aulæ Conſtantinopol.*

And ſuch Temples as theſe (abating the *Materiall*) were the Ναοὶ ἀργυροῖ τῆς Ἀρτέμιδος. The Silver ſhrines not *for*, but *of Diana*, made by *Demetrius* and the Craftſmen to bee ſold. And the reſpect of this was that which moved the quarrell. The great Goddeſſe indeed was pretended, but at this time there

there was a ſolemne confluence of all the Leſſer Aſians, to the ἱερὸν ἀγῶνα, or *Holy Games* celebrated at *Epheſus*, to the honour of other Gods, but to *Diana* in chief. And it muſt needs have been very much out of the Craftſmens way, if it could have beene perſwaded (as *Paul* endeavoured to doe) that theſe enſhrined *Idolillos* of *Diana* ſo much bought up by the devout people, were no Gods becauſe they were made with hands.

And ſuch a ſhrine as theſe Ναὸι was the Σκηνὴ τοῦ Μολὸχ, c. 7. *verſ.* 43. as the Lxx rightly tranſlate that of *Amos* the Prophet, c. 5. 23. The Originall is, סכות מלככם *Sicuth* or *Succoth Malcecem*; that is, not an Idoll ſo called, as the vulgar and others; but the Tabernacles of your King or *Moloch*. Their King was *Saturne*, whom the *Perſians* and *Arabians* called *Civan* or *Cavian*, as *Aben Ezra* truly obſerved, and the *Perſian* Gloſſaries make to appeare. The *Ægyptians* called him Pεφὰν, as may be ſeen in the Coptick Table of the Planets.

Prodrom. Copt. C. 5. p. 147.

The Idolatrous Jewes were to call a Heathen God by the Natives name, *Ciun* or *Civan*. The Natives were the *Arabians*, in whoſe wilderneſſe they then were.

Therefore the Prophet retained this word. But the Lxx as tranſlating to *Ptolomy*, rendred *Rephan*, which St. *Steven* followed. In theſe little Tabernacles they enſhrined (as the *Epheſians* thoſe of *Diana* in the Ναὸι) the τύπους, Figures which they made to worſhip (it was the figure of a Planet) The Figures of *Saturne*, or the Starres of their God *Rephan*.

CHAP.

CHAP. XII.

Job 26. 6, 7.

Hell is naked before him, and deſtruction hath no covering.

He ſtretcheth out the North *over the empty place, and hangeth the Earth upon nothing.*

THough Hell bee naked before Him that made it, (and yet hee *made not death*) as to us, *deſtruction* hath a *Covering*: I have wondered much at the Curioſity (how learned ſoever) of ſome who undertake to ſet downe the ſubteraneous Geography of this place, and deſcribing it ſo confidently as if they had beene there already, not the Gates and Chambers of death onely, but the very *points* of the *Compaſſe* in that *Region* and *ſhadow*, and how many Soules may ſit upon the point of a Needle. *Ruſca. de infern. &c.*

I will onely put theſe men in remembrance of the *Syriack Reading* in the laſt verſe; where inſtead of thoſe words (*but how little a portion is heard of him?*) that Tranſlation rendreth, *Et qualis ſermo malus auditus eſt de eo?* which ſeemeth to confeſſe, as if our beſt expreſſions of the workes of God were but in a manner to give the Maker ill language.

And if it be ſo, then for men to ſpeake of Hell as if it were Naked before us too, is to give him the *Lye*.

But my buſineſſe is to tell the meaning of *Job* in the next words, *He ſtretcheth out the North, &c.*

The *North* here is not to bee taken for the Terreſtriall Globe, as the Iewes would have it, for they are deceived who thinke the latter clauſe to be a Repitetion of the former.

The *North* is meant of the *Heavenly Expanſum*, as the word *extending* ſufficiently intimates. And though the *North* onely be nam'd, yet the whole ſpheare is meant. And yet not onely for this reaſon (as all thinke yet) becauſe the North-

erne

erne Hemiſpheare was principall as to *Job's Reſpect*, and the *Poſition* of *Arabia*, but becauſe this Hemiſpheare is abſolutely ſo indeed, 'tis principall to the whole, for as the Heavens and the Earth are divided by the middle line, the *Northerne Halfe* hath a ſtrange ſhare of *Excellency*. Wee have more *Earth*, more *men*, more *Starres*, more *day*. And which is more then all this, the *North* Pole is more *Magneticall*, then the *South*. For I *have alwayes obſerved* (ſaith a learned man in this experience) *that the Pole of the Magnet which ſeateth it ſelfe North, is alwayes the moſt vigorous and ſtrong Pole to all intents and purpoſes.*

Ridley of Magneticall bodies and Motions. *C.9.*

This *North* (that is the whole *Firmament*) *Hee ſtretched over the the Empty Place*, that is, not the Aire, as it uſeth to be ſaid.

The word in the Text is תהו *Tohu*. This word ſignifies *Nothing*. So the molten Images, *Eſai.* 41.29. are ſaid to bee רוח ותהו *Wind* and *Tohu*, that is, Confuſion, as we. Or *Wind* and *Nothing*. For therefore it is that Saint *Paul* ſaid that an *Idoll* is *Nothing* in the world. But eſpecially it ſignifies that *Nothing* in the *Chaos* before the *Aire* or *Earth* was made; as *Geneſ.* 1. The Earth was *Tohu*, that is, *Nothing*, or as the Lxx tranſlate, ἀόρατος inviſible, or (as the Saxon turneth it) the Earth was y ϸ æl, *idle*. Over this *Tohu* or *Nothing* it was, that He *ſtretched* the *North* or *Firmament*, and then hang'd the Earth upon the ſame *Nothing*. But of this manner of *appenſion* ſomewhat more is to be ſaid.

God in the beginning (as *Mercator* deviſeth) ſtrucke a Center in the *Tohue* or *Inane*, indued with that quality as might call unto it the congeniall parts of the *Chaos*, which immediately applying themſelves gathered into this Globe. Which pretendeth, as if the Frame conſiſted by an Equilibration of parts to the Center of Gravity, as it continues to be miſtaken by common Philoſophy. But it is time to know that the Earth doth not hang *ponderibus librata ſuis*, ——but by *magneticall vigour impreſſed* by the Maker upon the whole *Frame*, but eſpecially communicated from the Center to both the Poles by *Meridionall Projection*, by which engagement, and

and conjuncture of parts, the whole ſo firmely and obſtinately conſiſteth, that if by *Staticall impulſion* as *Archimedes* undertooke, or by a higher diſtreſſe it ſhould be forced from this ſituation, it would eagerly and inſtantly return to it's owne place again.

The thing is certain from the conformity of the Needle, to the Axis of the Earth in all parts of the world.

From the Reaſons of variation (and the variation of that too) cauſed by an unequall proportion of this *Magneticall* force in ſeverall parts of the *Globe*; from *the* Experiences made upon the *Terrella* or little Earth of *Loadſtone*, the *Poles* whereof being found out by the filings of ſteele or otherwiſe, if a needle or ſmal wire be applyed to the *Equinoctiall* parts, it wil place it ſelf upon a *Meridian*, moved from thence it maketh an acute Angle to the *Axis*. *Gellibrand* of the variation. of the variation, &c.

About 34 degrees from the Æquator it makes a right Angle, from thence it continueth to be *recto major*, till it come to the Pole it ſelfe, where it ſtandeth *perpendicularly*.

Therefore the Globe of the Earth conſiſteth by a *Magneticall dependency*, from which the parts cannot poſſibly ſtart aſide, but which howſoever thus ſtrongly ſeated upon its Center and Poles, is yet ſaid to hang upon Nothing, becauſe the Creator in the beginning thus placed it within the *Tohu*, as it now alſo hangeth in the Aire, which it ſelfe alſo is *Nothing*, as to any regard of *Baſe* or *Suſtentation*.

CHAP. XIII.

Κόκκος Σινάπεως.

Luk. 13. 19.

It is like a grain of muſtard ſeed which a man tooke and caſt into his garden, and it grew and waxed a great tree, and the fowles of the Aire lodged in the branches of it.

PYthagoras ſaid, *Sinapi principatum habet ex his quorum in ſublimo vis feratur. That Muſtard ſeed hath the preeminence among thoſe things whoſe power is to aſcend upwards*: which might ſeeme to pretend to the growing ſpirit of this graine, had not *Pliny* preengag'd us to the ſenſe of operation, *quoniam non aliud magis in nares & cerebrum penetret.*

Plin. Nat. hiſt. lib. 20. C. 22.

The graine eſpecially of the ſecond ſort, *quæ rapiciam frondem exprimit*, is not unapt to ſhoot forth in a garden ſoyle under what clime ſoever not intemperately cold, and to a proportion of height more then ordinary; and 'tis one of thoſe which a great Naturaliſt of our owne bids us make experience of, whether it would not grow up out of a Staggs horne. *Cent.* 6. 550.

But of ſo prodigious a ſtature as the Goſpell deſcribeth, I could not find any obſervation made by thoſe who have moſt of all noted upon the exotick ſimples. It is to be imputed to the ſtrange pregnancy of the Hebrew earth, concerning which, as of their City, very great things have beene ſpoken.

In the *Babyloniſh* Talmud *R. Joſeph* ſaith, מעשה בסיחין באחד שחלק לו אביו שלשה בורי חרדל ונפשה אחד מהן ונמצאו בו תשעה קבין חרדל ועציו פככו בו כותל יוצר ין.

Kerub. fol. 3. b.

A certaine man of Sichem had bequeathed by his Father three bowes of Char dell or Muſtard, one of which was broken off from the reſt, and it yeelded nine Kabs of ſeed, and the wood thereof was ſufficient to cover over the Potters Houſe. The ſame Tradition

dition is remembred in the *Hieruſalem Talmud* cited by *Tremelius*, out of the ſecond (It ſhould have beene the ſeaventh Chapter) of *Peah*, or *de angulo agri*, *the Corner of the field to be left for the poore*, &c. and here the bow yeilded שלשה בוי חרדל not *nine*, *but three Kabs of Chardell or Muſtard ſeed.* *Tremel. in Mat. 13.31.*

In the ſame place of the Hieruſalem Talmud (quoted alſo by *Tremelius*) *Simon* the ſonne of *Calaphta* ſaith קלח אחד של חרדל היה לי בהיך הגן שלי וחייתי עולה בו כעולה בראש הטא יבה *I had a ſtem of Chardell in my garden, into which I could climbe up as into a fig-tree.*

Though I doubt not but the Doctors over-reach, yet it argueth ſo far the extraordinary growth of this Herbe in the good Land, that our Saviour is quit of the ſtrangeneſſe and wonder of his words.

So when he ſaith that the Muſtard ſeed is the leaſt of all ſeedes, though it be not preciſely true in reſpect of the ſmaller ſeedes of *Poppy*, *Rue*, &c. yet it is as properly ſpoken to the Jew as if it were, who when hee uſeth *parvis componere magna*, commonly doth it by the graine of Muſtard-ſeed: ſo in the *More*, *Maimon* maketh a compariſon betwixt the Firmament and a graine of Muſtard-ſeed. They are comparable, (ſaith he,) in the *three dimenſions*, *though the one be of the greateſt and the other of the ſmalleſt magnitude.* *More Nevoch. P.1.C. 56. fol: 37.b.*

CHAP. XIV.

Mat. 6. 1.

Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, &c.
Take heed that you doe not your Almes before men, &c.

VEry ancient Copies have it, Προσέχετε τὴν δικαιοσύνην. And ſo the *Vulgar*. *Take heed that you doe not your righteouſnes*, &c. which is the word for Almes in the Orientall phraſe.

That of *Solomon*, *Prov.* 10.2. *The treaſures of wickedneſſe profit nothing, but righteouſneſſe delivereth from death*: The book of *Tobit* rendreth ἡ ἐλεημοσύνη ῥύεται. *Amos*

Almes deliver from death. So the Lxx *Pſal.* 24.5.

Peruſh. Ben. Syra. 10. *Alph.* 1. *Pſal.* 17.

The Hebrew ancients ſay that *David* gave Almes to the poore every day, and moreover as oft as he went into the Synagogue or Schoole, ſaying thoſe words, *I will behold thy face in righteouſneſſe, &c.* as the *Peruſh* to the wiſe ſayings of *Ben Syra.* Where alſo the poor mans box is called קפא שר צדקה *the box of Righteouſneſſe.*

The poore indeed in Scripture are called *Domini bonorum noſtrorum. Prov.* 3. 27. *Withhold not good from them to whom it is due. Mibbahalau from the owners thereof.* And therefore to give to the poore is but *ſuum cuique tribuere. Ariſtotles Juſtice.*

The Hebrew ſtile of begging intimateth alike. Their *Maunders* uſe to ſay, זכון בי *thinke me worthy. Or tis juſt that I receive. Vajikra Rabba,* Sect. 34. Nay תן לי מצוה *Da mihi præceptum, Give me the commandement.* צדקה בן קורא בלשון ירושלמי for ſo Almes is called in the *Hieruſalem tongue,* ſaith the *Gloſſe* to *Semoth Rabba.* Sect. 36. which is the reaſon why our Saviour call'd thoſe riches withheld from the owners thereof, Μάμωνα τῆς ἀδικίας. *The unjuſt or the unrighteous Mammon, Luk.* 16.9. The Targum upon *Hoſea* 5. 11. calleth it ממון דשקר *Mammon diskar,* the *Mammon* of a Lye, ſo *Shakar* moſt properly ſignifieth, but is often rendred by the Lxx, ἀδικία, which therefore may beare the ſame ſignification Helleniſtically in this place, and oppoſing to the τὸ ἀληθινὸν or true *Mammon* in the next verſe, for ἀδικία ſignifieth both.

The Syriack and Arabick render *Mammona iniquitatis*, the Mammon of iniquity, which is the proper meaning of ἀδικία, and firſt reſpected unto by our Saviour, that is *Riches unjuſtly detained from them to whom it is due.* Or (to take *Shakar* Arabically) the *Mammon of the Poore.*

Ἔμπροσθεν τῶν ἀνθρώπων, before men.

Talmud. in Chagig. fol. 5. *a.*

R. Jannai ſaw one giving a Luz (the fourth part of a Shekel) to a poore man before company, he ſaid unto him, it had beene better not to have given him at all.

Nay hee (ſay they) that doth his righteouſneſſe in ſecret יותה ממשה רבנו is a better man then *Moſes our Maſter.*

CHAP. XV.

CHAP. XV.

2 *Tim.* 3. 8.

Ὃν τρόπον δὲ Ιαννῆς καὶ Ιαμβρῆς ἀντέστησαν Μοῦσεῖ, &c.
Now as Iannes and Iambres, &c.

COnsidering what Saint P*aul* citeth else where out of *Aratus, Epimenides, &c.* He might possibly take this from *Numenius Apamensis* a Philosopher of P*ythagoras* his Sect, quoted by *Aristobulus* in the book dedicated to P*tolemy* P*hilometer*. The Philosopher delivereth. Τὰ δὲ ἑξῆς Ιαννῆς καὶ Ιαμβρῆς Αἰγύπτιοι ἱερογραμματεῖς, ἄνδρες οὐδενὸς ἥττους μαγεῦσαι κριθέντες εἶναι ἐπὶ Ιουδαίων ἐξελαυνομένων ἐξ' Αἰγύπτου, Μουσαίῳ Ιουδαίων ἐξηγησαμένῳ, &c. See for the rest *Euseb. Pamphilus Evangel. Præparat. l. 9. pag.* 241. *Edit. Steph.* 1544. The sum of this Tradition is, that *Iannes and Iambres* the famous Magicians of *Ægypt*, were accounted worthy to contend with, and thought to come not farre behind the great *Moyses* in the matter of the Plagues.

Otherwise the Apostle might learne this at the feet of *Gamaliel.*

For *Ionathans Targum* readeth *Exod.* 7. 11. *And* P*haraoh called the wisemen and Magicians.*

And they (that is, the *Magicians Iannes* and *Iambres*) *did the like with their inchantments.*

P*haraoh* called them (saith an *Arabick* Geographer) out of *Ansana*, an ancient City of *Ægypt* pleasantly situated by the *Nile, Urbs antiqua, ædificio, Viridariis & locis amœnis ad animum relaxandum aptis perpulchra, plurima fructibus & fertilitate atque frugibus abundantissima* והי אל מרינת אל משחורה במרינת אלם חדה ומנהא גל בהם פרעון פי יום אל מוער ללקא מוסי אלנבי עליה אל כלאם. *Geograph. Nuliens. 1. 4. Climat. 2.*

And this is commonly called the City of the Magi, and from hence P*haraoh called them upon appointed dayes to contend with Moyses the Prophet. Upon whom be peace.*

The manner of the contestation is set downe in *Menachoth*

cap. col. Haccorbonoth Hatsibbur. אמרו ליה יוחני וממרא *&c, i.e. John* and *Mamre* said unto *Moses*, thou bringest straw to *Aphraim*. He said unto them, men use to bring herbs to *Jarak*.

Talmud in Menach fol.85. a. Shemoth Rabba. Sect.9.

The meaning is (as the Glosse there, and *Sherirah* in the *Baal Aruch*) *Aphraim* was a place in *Ægypt* abundant in corne, and to bring straw thither was (to speak it in the heathen phrase) to bring Owles to Athens. So for *Moyses* to shew his Legerdemain in *Ægypt*, where the black Art was so notoriously known. *Moses retorted them upon like for like.*

Jarak was a place abounding weth Herbs, and yet all men carryed their herbs thither. See the learned *Buxtorf. Lex. Tit.* in יחן.

The Tradition was not altogether unknowne to *Pliny*, by whom the Contestation is called *Magices factio a Mose & Janne & Jotape, Judeis pendens. Apuleius* also maketh mention of *Joannes* a great Magician mistaken by *Pius* for Saint *John*.

Plin: Nat. Hist. lib.30.C:1.

דה של מ. *Sive Vita Mos: fol.56.*

In the *Dibre Hajamim Mosis* they are called *Ianne* & *Mamre*, and said to have been the two sonnes of *Balaam*. So *Jonathans* Targum, *Numb.* 22. 22. and the booke *Zohar* upon the same place. *fol.* 90. *Col.* 2, Where they are called *Jones* and *Jambres*, as in the *Tauhuma fol.* 40. But *Gedaliah* in the *Shalshelet* saith; that their native Names were *John* and *Ambrose fol.* 13. *Col.* 2.

Palladius tells us of the κηποτάφιον τοῦ Ιαννοῦ καὶ Ιαμβροῦ τῶν μάγων ἐπὶ τοῦ Φαραώ, *&c.* An enchanted Garden in *Ægypt* where *Jannes* and *Jambres* the Magicians of *Pharaoh* intended to lye buryed, and *Macarius* saw the place, *the Well, the Iron chaine, and brasen bucket, &c.* the Magicians hoped to enjoy this Paradise after death.

Palladius in vita Macarii.

But they failed of this expectation, for as the sounder antients receive, they were drowned in the Red-sea. אמרו חכמים זל בשעה שטבעו המצרים בום היו בם שני מכשפים ושמם יוחני וממרא that is, the sages of blessed memory deliver (saith an old *Midras* upon *Exodus* 15.20.) that what time the *Ægyptians* were overwhelm'd in the Sea, the two Magicians *John* and *Mamre* were drowned with them.

The

The same Tradition I finde in an Arabick Catena upon the place in *Exodus*. ואלעאשר אחרג בני אפראיל ביד קויה ורראע מנוע ובערק פרעון וגנודה פי אלבתר אלאחמר אלמערוף בחר סוף והי בחר אלקלזס והדה אכמא אלסחרה אלדין כנוא יקאומוא מוסי והארון וכנוא יצאדדוהם פי עמל אלליאר קדאס פדעון מלך מצר אלאול דינם ימבארוס סארודס הואל הס אטעוא פרעון ואהלכהם אל לה פי בחר אל אחמר מע פרעון וגנודה *i. e. The tenth* (Plague) *He brought out the Children of Israel with a strong hand and a mighty Arme, but* Pharaoh *and his Host was drowned in the Red Sea*, called also *Mare Suph*, and *Mare Calzem*. And these are the names of the *Magicians which stood up against* Moses *and* Aaron, *and resisted the worke of God before* Pharaoh *King of* Ægypt, Dejannes, Jambarus, *and* Sarudas. *These caused* Pharaoh *and his People to transgresse, aud God destroyed them with* Pharaoh *and his Host in the Red sea, &c.*

Catena Arab. MS. in Pentateuch. cap 27.

Vid. Geograph. Nubiens. p. 5. Clim. 3.

The place was that part of the Red sea which lyeth upon the Coast of *Jethran*, a dangerous and Tempestuous sea, saith the Arabick Geographer, ויקאל אן פי הדה אלמוצע עדק פרעון לענה אל לה *i. e.* and in this place it said that *Pharaoh* (cursed of God) was overwhelmed.

Geog: Nubiens. p 3. Clim. 3.

CHAP. XVI.

צפנת פענח

Genes. 41. 45.

And Pharaoh *called* Joseph's *Name* Tsophnat Paaneah.

THat which is here stood upon, first is; whether the Imposition of the Name be out of the Kings owne *Ægyptian*, or out of *Joseph's* native language. If *Ægyptian* it be, (saith *Aben Ezra*) then I know not what it meaneth: If *Chaldean*, then I know not the name of *Joseph*, &c. The first word *Tsophnat*, may seeme reducible to the Hebrew צפן

Tsaphan.

Tſaphan, which ſignifieth, *to Hide*, but for the next, אין לו
R. Bechai in Pentat. fol. 56. A. Col. 1. חבר במקרא It hath no fellow in Scripture, ſaith *Bechai* אבל מציונו &c. but I finde (ſaith he) in a certaine Oraiſon ומפענח נעלמי *Hampaaneah Neelamim, A Revealer of Secrets.*

But whoſoever will derive this Name from the Hebrew (*Calvin* may better ſay it then I) are but *argute ridiculi*. The impoſition of new Names in the *Ægyptian*, as in the *Perſian* Court, was לכבוד ולתפארת a reflection of honour and
Joſeph. Jacchiad. Paraphraſ. in Dan. cap 1. 7. worſhip, ſaith *Don Joſeph*. And a conſiderable circumſtance of this reputation it needs muſt be, that the Names ſhould be given out of the Prince his owne Tongue, from whom the honour deſcended. *Putatur eſſe vocabulum Ægyptiacum*, ſaith *Buxtorfe*. 'Tis certaine. For beſides the Authority of *Philo Rambam*, and others, it is aſſured by the *Copticke Pentateuch*, which expreſly readeth; *And* Pharaoh *changed* Joſeph's *name into* ΨΟΝΘΟΝ ΦΑΝΗΚ. The *Samaritan* readeth as the Hebrew: but the Lxx as the *Copticke*, Ψοντομ φανήχ.

So the followers of that, though I meet with an *Arabick* verſion of the *Greeke Pentateuch* in *Syriack* letters, reading not as the Lxx, which it tranſlateth, but as the Hebrew *Tſophant Paaneah*: a difference which I was not able to reconcile unto that common conſent which appeareth againſt it. Though I meet alſo with another *Arabick* Tranſlation of the Greeke, rendring much after ſame rate, where yet the word is ſet downe in the Margin right, and in Coptick Characters, ΨΟΝΘΟΝ ΦΑΝΗΧ *Pſonthom Phanek*, with
Pentateuch. Arab. MS. in Arch. Laudinis. this Arabick note upon it ומעני הדה אלאסם פי לשר יאלקום עאלם אלחמא *i. e. And the meaning of this name in the Language of the Place* (the Ægyptian) is, *One that knoweth ſecret things.*

The *Armenian* Tranſlation rendreth, *And* Pharaoh *called* Joſeph *Feſuut*. But what the meaning of this ſhomld be, the moſt learned among themſelves are confeſſedly ignorant.

This is all the inconſtancy of reading I could obſerve. For the Interpretation, *Procopius* ſaith it ſignifieth, *Fertilitatem ſive commodam Aeris temperiem*. Saint *Hierome* rather in words then ſenſe otherwiſe, rendreth it, *Salvator Mundi*.

So

So the vulgar. *Vertitque nomen ejus, & vocavit eum lingua Ægyptiaca, Salvatorem Mundi.* And the Author of the *Lexicon* to the *Complutensian* Bibles setteth downe פענח *Paaneah, Orbis, Mundus:* but did very well to adde, *Secundum Translationem nostram.* And yet to save the credit of the vulgar, the Roman Expositours generally rest themselves upon this meaning. And the reason given is, *eo quod orbem ab imminentis famis exitio liberasset.* But this should rather have beene the reason why the same *Joseph* was called שור *Shor, The Oxe. Gen.* 49. 6. as *Jarhi* and the *Jerusalem Targum* there. For the seven fat kine in *Pharaoh*'s dreame, were joyn'd in presage with the seven full eares of Corne, as the mysteries of *cheapnesse* and *Fertility.*

The Impresse of an Oxe hath the same signification in the Ancient *Roman* Coines. And an Oxe of old (as *Varro* saith it) was counted a mans fellow: for by the Law of that time, *He that should take away an Oxe his life, was to redeeme it with his owne.* *Varro de Re. Rust. Lib. 2. c. 5.*

In an old *Roman* Marble, the Compleate Husbandman is described holding a Bullocke by the mouth, and setting his left knee upon the Backe: which *Camerarius* unridleth out of the *Hieroglyphickes*; where a Bull is written for the Earth, as *Macrobius* is his Author in the *Saturnal. Mahomets* Parable was, that the world was supported by an Oxe, the Head whereof was in the East, which whether it respecteth to the strength of this kinde, to be an Allusion to the former sense (as it might be) I distinguish not.

Ἄλλοι δὲ τὸν Ἰωσήφ. But there be that thinke (saith the Tradition in *Suidas*) that the great God of *Ægypt, Sarapis,* was no other then *Joseph.* And the Stories runne parallel, for this *Apis* is said to have beene εὔπορόν τινα ἄνθρωπον, a certain rich man, &c. who during the dearth at *Alexandria,* supplyed the Peoples wants at his owne proper cost and charges, τετελευτηκότι δὲ αὐτῷ ναὸν ἀνέστησαν, ἐν ᾧ βοῦς ἐτρέφετο, σύμβολον φέρων τοῦ γεωργοῦ. To whose memory therefore, after his death, A Temple was erected, and in that an Oxe dedicated, as being the Hieroglyphick of an *Husbandman.*

But whosoever he was that revealed to Saint *Hierome* this glosse of the name, *Salvator mundi*, sufficiently abused the Father. *Moses Ægyptius* expressely affirmeth that after diligent inquiry made of the Natives themselves, he received this Notation of the words המגלה נסתרים *Hammegulleh nistarim, a revealer of Secrets.* The *Copticke* beareth him infallible witnesse, where ΦΑΝΗΚ, *Phanec*, signifieth *vates*, an *Augur*; ΨΟΝΘΟΝ, *Psonthon, futura, things to come.* So the Greeke Interpreters. Τίνα ἑρμηνείαν ἔχει τὸ Ψονθομφανέχ; What meaneth *Psonthomphanec* saith *Theodoret*? Τῶν ἀποῤῥήτων ἑρμηνευτὴν ὡς τοὺς ὀνείρους διασαφήσαντα. i.e. *An Interpreter of hidden things, as one that was able to tell the understanding of Dreames.*

Theodoret. ἐρωτ. ρα.

So *Zonaras, Philo, Josephus, &c. Nam & prodigiorum agacissimus erat* (saith *Justin out of Trogus Pompey*) *& somniorum primus intelligentiam condidit.* Thus also the Scholiast upon the fore quoted Arabicke version of the Greeke *Pentateuch* תפסיר הרה אלכם מטלע אלחפיא *i. e. This interpreted, is the name of one that can interpret hidden things.*

Scholiast. Arab. Ms. in Pentat. in Archiv. Bodleian.

The *Babylonish Targum*, as that of *Oncelos*, leave out the name, but render as before. *And Pharaoh called Joseph the man that revealed Secrets*, as the one; or *the man to whom Secrets were revealed*, as the other. And thus the Rabbines universally. One of the Jewes entitleth his Commentary upon the *Pentateuch Tsophnat Paaneah.* Another calleth his Booke *Paaneah Razah*, which is all one. *A revealer of Secrets.* The Syriacke Translation setteth downe the Name and rendreth accordingly. So the *Onomasticon Syriacum* cited in the *Prodromus Coptus.* Likewise the *Arabicke Paraphrases*, as well the *Vatican* Copie, as that of *Erpens* Edition. They Expresse diversely, but their Interpretation is the same.

The Collectour of that which is called the *Chronicon Alexandrinum*, attained to this sense of the word ὃ ἑρμηνεύεται ᾧ ἀπεκαλύφθη μέλλον. *Which interpreted, is one to whom it is revealed what shall be hereafter*, and delivereth moreover, τὸν Μωϋσῆν μετὰ τὸ ἐπαγαγεῖν αὐτὸν τὰς πληγὰς, οἱ Αἰγύπτιοι Ψονθομφάνχθη προσηγόρευσαν, that the Ægyptians, after the introduction of those plagues

plagues upon them by *Moſes*, called him *Pſonthompbanche, or one that knew things to come.*

Gen. 4. 15.

And the Lord ſet a mark upon Cain, *leſt any one finding him ſhould kill him.*

ONe will needs perſwade us that ſome other Copies read it, *& poſuit Deus Cain in ſignum, that God made Cain an example:* If he knowes any Hebrew or Samaritan Copies that read ſo, he knowes more then all the world beſides doe. If any other Copies, he knowes nothing to the purpoſe, for 'tis impoſſible for that ſenſe to be wreſted out of the Originall. So that upon the matter there is no variety of Reading at all. Onely the *Perſian Taric* or *Chronologie* in ſtead of *Cayn*, ſetteth downe *Kabel*, by what Tradition or Corruption I know not, unleſſe to ſwallow the *murtherer* up in his Brothers name. Therefore the Tranſlations univerſally agree, excepting one or two Arabick verſions of the *LXX*, who tranſlate it *vachukka*, *And the Lord imprinted, &c.* as if the marke had beene made with *a pen of iron, or the point of a Diamond.*

I obſerve but one *Criticiſme* noted upon the Text, and that by *Moſes Gerundenſis*. It is that *he ſaith not* יתן or יעשה, *ſignum dedit*, or *ſignum fecit*, but וישם *& ſignum poſuit*, to ſhew (ſaith he) that it was a mark of that kinde that it ſhould ſticke by him. It may be added that whereas we tranſlate it, *And the Lord ſet a marke*, we may render it, *And the Lord ſet a Letter.* For ſo the word אות *Oth* ſignifieth too, and giveth name to all the Letters of their Alphabet.

According to the naturall *Magicians* and *Cabaliſts*, the firſt man *Adam* and all the reſt of mankinde in his right had divine originall markes imprinted upon them by the finger of God. The markes (as they receive it) were פחד *Pachad* and

חסד *Cheſed* The firſt was to keepe the Beaſts in awe of men, The latter to keepe men in love one with another. The firſt they otherwiſe call *the left hand and ſword*; the other *the right hand and ſcepter of God*. Theſe characters at the firſt were very ſtrong and of great prevaile. But ſince the *prevarication* theſe *Traditioners* ſay they grew very much defac't and worne, and very hardly to be diſtinguiſht either by *Man* or Beaſt; not utterly defac't, but partly remaining, and ſo much the more or leſſe legible, as the man hath more or leſſe blotted out the Image of God in him. *Quod ſentiens Cain* (ſaith *Cornelius Agrippa*) *timebat, inquiens ad Deum, Omnis qui inveniet me &c.*

So farre as this holdeth, it was neceſſary that *Cain* ſhould have a new *marke* ſet upon him, There could not be much of the old impreſſion in him. *R. Menahem* ſaith that he was of a *Diabolicall extraction, begotten of ſeed conveyed by the Serpent into the Woman*, He is ſaid indeed to have beene of the *wicked One*. 1 *John* 3.12.

But'tis certaine and enough that he made the earth guilty of *Bloud, innocent bloud*, the *righteous bloud* 'tis called, his owne brothers too, ſo ſoone and firſt of all, and in ſo ſmall a World of Mankinde.

The Conducement of all this is but *Cabaliſticall*, and ſo to goe.

For the *marke* it ſelfe. The *Greeke* and *Latine* diverſities are not great, the moſt and Sobereſt concenter in this miſunderſtanding of the Lxx, who tranſlate that which ſhould be *vagus & inſtabilis, a vagabond and a runnagatte &c.* στένων καὶ τρέμων, concluding from thence that the *marke* was nothing elſe but a *continuall trembling and conſternation of his whole Body*, eſpecially his head. (I wonder how they knew that) manifeſtly pointing out and diſtinguiſhing him to any one that ſhould croſſe the way, which very opinion is alſo quoted by *Don Iſaack Abarbinell* out of his *Wiſemen*. But beſides that this ſentence cannot be ſafe from a miſtake in the ground, The *marke* muſt needes be more ſignall then ſo.

Aben Ezra quoteth ſome to ſay that a ſtrong heart was given

en to *Cain*, which made him formidable to all, and that this was the *marke*; but my owne opinion (ſaith he) is that the Lord ſet a Reall *Marke* upon him, but the Scripture hath not declared what it is. *R. Solomon* ſaith that it was a *marke* imprinted in his forehead. *Theodoret* ſaith it was ſuch a one as rendred him ἐπώνυμον, So *Barabbas* is called in the Goſpell Λῃστὴν ἐπίσημον a notable priſoner, a notorious one it ſhould be, or as the *Saxon*, ſtrange peoꝛman *a ſtrong theeſe*. This manner of expreſſion muſt needs be derived down from ſome viſible *mark* imprinted at the firſt. And the occaſion could not be given before *Cains* time, for he was the firſt man that ever had a marke (ſuch a marke) ſet upon him.

The Author of the *Arabicke Catena* maketh him proofe againſt man and beaſt and all the Elements. He ſaith that the marke was ſuch an impreſſion upon *Cain*, as enabled him to walke and be ſecurely among the wildeſt of the Beaſts ואלסיף מא כאן יקטע פיה ואלנאר מא כאן יעמאר פיה זאלמא מא כאן יגרקה ואלהוא מא כאן יהבבה ואלחר ואלבר מא כאן יקדר עליה *A ſword could not enter him, fire could not burne him, water could not drowne him, the Aire could not blaſt him, nor any Thunder or lightning could ſtrike him, &c.* *Catena Arab. Mſ in Arch. Bodleian. C. 8.*

In the *Beriſheth Rabba* or great Geneſis, *R. Judah* ſaith that the marke was a circle of the Sunne riſing up upon him. *R. Aba* ſaid that it was a dog delivered to him, and *Iſaack Abarbinel* reporteth from them, that this was *Habels* dog wherewith he was wont to keepe his ſheepe, but appointed now by the bleſſed God to keepe *Cains* body. *R. Joſeph* ſaid, that it was a Horne branching out upon him. Others ſay it was a Letter taken out of the *Tetragrammaton*, *&c.* See *R. Iſaack Ben Arama* in his Commentary upon the *Pentateuch*, *fol.* 30. *a. Col.* 1. *Ole Tamid. fol.* 43. *a. Col.* 1.

Theſe Traditions are wilde and diſtant, and cannot reconcile any beliefe.

But in the viſion of *Ezekiel*, the Lord ſaid unto the man that had the writers Inke-horne by his ſide. *Goe through the &c. midſt of the City &c. and ſet a marke upon the foreheads of the men that ſigh and that crie &c.* He was utterly to ſlay old *Ezech.* 9 3, 4.

and young, maides, women and children, but he was not to come neare any one that had the *marke* upon him.

If it can be found out what marke this was, I thinke it may be as equally deviſed what that was which was ſet upon *Cain*, *leſt any one finding him ſhould kill him.*

The Margine there is, *Marke a Marke. Theodotion*, the *Vulgar*, *&c.* more expreſſely ſet downe, *marke a* ת *Than*, which is the laſt letter in the Hebrew Alphabet. And the Originall is without controverſie ſo, as *Junius* hath very earneſtly proved upon the place. *Sixtus Senenſis* may be ſeen *Kib. 2. p. 115, 116. Biblioth. Sanctæ.*

I am not of their Intereſt who would contrive this Letter into the ſigne of the Croſſe (otherwiſe a marke of all reverend æſtimation) but this Letter is nothing like it in the *Hebrew* or *Samaritan* Alphabet, in the *Æthiopicke* it ſufficiently reſembleth, but that cannot be brought over to this concernment. Saint *Hierome* indeed, *Origen* &c. are quoted to the contrary; but 'tis all one as to bid one not to beleeve his owne eyes. Unleſſe wee will preferre that manuſcript Alphabet in the *Vatican* tranſcribed by *Bellarmin* and *Villalpendus* before all the generall truſt. In this Alphabet the *Samaritan Tau* is ſo much like a Croſſe ✕ and no more.

The Doctours ſay ſo in *Shabba* of the *Talmud fol. 55. Col. 1.*

'Tis enough that it was the laſt Letter of the Hebrew Alphabet, and ſo the ancient Hebrew Doctours hold themſelves as *R. David* upon the place רבותינו זל פי תיו האות הנקראת תין our Doctours (ſaith he) of bleſſed memory, interpret the word *Than* here to be the Letter *Than*, &c. This Tradition followes. *That the bleſſed God ſaid unto Gabriel, Write upon the foreheades of the juſt men the Letter* ת *Than in inke; but upon the forehead of the wicked write the ſame letter in blood, &c.*

The ſame Doctours deliver elſewhere, that the marke which was ſet upon *Cain* was the firſt letter of the word תשובה *Teſhuba* which ſignifieth *Repentance*. If it be ſo, (and 'tis very likely) theſe repenting men in the viſion, and *Cain* had one and the ſame *marke*; the firſt letter of the word for Repentance and laſt of the Hebrew Alphabet; but to be ſet downe in the Samaritan Cha-

ter,

ſter, becauſe the viſion was before the Captivity. The forme of the Character was this N. Th. or as the manuſcripts thus, *Z*.

'Twas a marke of repented Murther, it pointed out the Juſtice of God enough, but his mercy more. The vengeance ſeemeth to have meant his Death by the ſame violence, but by a long expected and accidentall hand. The Myſterie of the marke was of eaſie tradition from one to another, for the world was not ſo preſently numerous. The ſentence of it ſelfe went forth ſevere enough, but was not given to ſtand all. He was promiſed to be a Vagabond and a Runnagate, but you finde him in the next verſe getting of Children, and building of Cities. And by the greateſt Man in the Eaſt of his Time. It is to be thought that it was a cuſtome of thoſe parts for the Head of the Family to offer up ſet and ſolemne extraordinaey Sacrifices for the Children; for *Job* ſaid, *It may be that my Sonnes have ſinned and curſed God in their hearts, &c.* And therefore I thinke it not unlikely that *Adam* the High Prieſt of the World then, ſhould doe his uttermoſt to make an atonement for this Bloud. *Joſephus* himſelfe ſaith, that he was quitted of the Murther by Sacrifice, but he ſaith too, what no man yet hath beleeved, that it was by his owne. Job. 1 5.

I know not how to account his long life a downe right puniſhment, but indulged by the mercy of God, and neceſſary to the multiplication of mankinde. As the Greater before, ſo the Leſſer Worlds now were but in their Chaos, till the Soule of Society was infuſed, and then they became a politicke *Living thing*. 'Twas *Cain* that firſt built a City, and called it after the name of his ſonne *Henoch*.

I cannot impute his invention of Arts to the Curſe. Though ſimplicity of Living might become a new made world, and the beginnings of things; yet the growth towards a Common-wealth and ſtature of People, required an exaltation of the firſt homelineſſe by a device of crafts and myſteries.

I conceive no great matter in this, that *Cain* went out from the preſence of the Lord. So did *Adam* and *Eve* too. But *Cain* went and dwelt in the *Land of Nod*. And *Abarbinel* ſaith,

ſaith, that he findeth in our Latin Bookes that *Cain* dwelt in *Hodu* (ſo the Eaſterne Geographers call *India*) and that 'tis poſſible that place may be call'd ſo from *Nod*, in the ſenſe of wandring, &c. But how *wandring* is to be reconcil'd to *dwelling*, ſome body would doe well to ſay.

The greateſt part of *Cain*'s curſe lay in this, that there was a ſeparation betwixt him and the Faithfull Church of that time, concluded up in the family of *Seth*. *Said Aben Batric* ſaith (Saint *Chryſoſtome* alſo and *Epiphanius*, as they are quoted in the *Catena Arabica*) that our Father *Adam* after the Fall retired himſelfe into a Mountaine of *India* called the Holy Mountaine, prophecying that from this Mountaine one ſhould aſcend, and another goe downe; He meant *Henoch* by the firſt. The other was *Cain*, who ſaid to his Brother (according to the Samaritan, &c. *Deſcendamus in Campum, &c.* And in theſe plaines the Murther was committed. After which the Family of *Seth* kept themſelves to the Hill, inſtituting a Holy Life, and were therefore called *The Sonnes of God*; But the *Cainites* continued ſtill, as they increaſed, to inhabite and take up the valley, leading a life there ſo wretched and forlorne, that as *James* the Biſhop of *Sarug* in *Meſopotamia* ſaith ולא כאנוא אלאולאד יפרכון אבאהם ולא כאנוא יעדפוא בנוהם *Neither the Children could tell who were their Fathers, nor the Fathers which were their Children, &c.*

Jacob. Sarug. Epiſ. in Cat. Arab. Mſ. c. 15.

Therefore theſe *Cainites* were called *the Sonnes of Men*. And thus farre he went indeed from the face or preſence of the Lord.

CHAP.

CHAP. XVIII.

Zach. 6. 12.

Ecce Vir, Oriens nomen ejus.
Behold the man whoſe name is the Eaſt.

Zach. 3. 8.

Adducam ego ſervum meum, Orientem.
I will bring forth my ſervant, The Eaſt.

TO redeeme this place (and many other equally engaged) from the *received ſenſe*: I muſt needs lay downe this new ground.

That the *ſpeciall preſence* of God ever was and is in that part of the Heaven of Heavens which anſwereth to the *Equinoctiall Eaſt* of the Holy land.

Here I deſire not to be told over againe, that *God is in all places*. I know it. Or that he is *in all places alike*. I know that too, and in what reſpects. But I am ſure he is otherwiſe preſent in *Heaven* than in *Hell*, and ſo otherwiſe in one part of Heaven, then in another.

Neither is it to be thought, as if there were an *Eaſt* or *Weſt* point in that place which needeth not the Sunne or Moone to ſhine upon it. Neverthelesſe I require that that part of the higheſt Heavens which anſwereth to the *Equinoctiall Eaſt* of the *Holy-Land* be ſo called for the preſent, and I will prove it hereafter that the *Scripture* hath call'd it ſo already.

Now to make good the ground, you may heare what the *Ancients* ſay, Θεοῖς μὲν τὰ ἀνατολικὰ οἰκεῖα; To the Gods we attribute the Eaſterne parts, ſaith *Porphyrie de Nympharum Antro*; and *theſe parts* are called by *Varro in Feſtus, Deorum Sedes, The Gods abode*: for *Cincius* and *Cinnius Capito* gave this reaſon, why the left, that is the *Eaſterne Omens*, were more proſperous then the Right.

But more expreſſely, and excellently, the Philoſopher himſelfe, The *Firſt Mover* (ſaith he, meaning God) ἀνάγκη δὲ ἐν μέσῳ ἢ ἐν κύκλῳ εἶναι, &c. muſt of neceſſity be preſent either to the Center or Circumference of his Orbe, ἀλλὰ τάχιστα κινεῖται τὰ ἐγγύτατα τοῦ κινοῦντος, &c. Ἐκεῖ ἄρα τὸ κινοῦν; *but motions are moſt rapid in the neareſt diſtance to the Impreſſion*; Therefore the *Mover* ought there to be. But that part of the *Spheare* is moſt raptly moved, which is moſt remote from the Poles: therefore the *Movers* place is about the *middle line*. It is the reaſon (as I thinke) why the Equinoxes are beleeved to have ſo ſacred an import and ſignification in *Aſtrology*; for by them it is judged (ſaith *Ptolomy*) as concerning *things divine*, πρὸς τὰς θείας ὕλας θρησκείας, &c. *and the ſervice belonging to the Houſe of God.*

Phyſicor. Lib. 8. Text. 84.

De Cœlo. l. 2. c. 2. Text. 15. Averroes. l. 2. Text. 3.

But the *Philoſopher's* meaning is not, as if the *Mover* preſented himſelfe alike unto the whole Circumference, but aſſiſting eſpecially to that part, ὅθεν ἡ ἀρχὴ τῆς κατὰ τόπον κινήσεως, from whence the motion doth begin, that is *Orienti*, to the Eaſt, as *Aben-Rois* rightly, *Unde quædam Leges, adorant deum verſus Orientem.* Which is the reaſon (ſaith he) why *ſome religions worſhip God that way.*

Proxima autem faucibus utrinque impoſiti Montes coercent, Clauſtra Abila Africæ, Europæ Calpe, Laborum Herculeæ metæ. Quam ob cauſam indigenæ Columnas ejus Dei vocant, oreduntque perfoſſas excluſa antea admiſiſſe maria, & rerum naturæ mutaſſe faciem. Plin. in Proœm. l. 31.

But the Æquinoctiall Eaſt paſſeth through the whole Circle.

Of Neceſſity therefore 'tis to be meant of ſome certaine poſition; nor is it poſſible to meane it but of the *Horizontall ſegment* of the then *Habitable world:* the uttermoſt bounds whereof from Sunne to Sunne, they abſolutely termed Eaſt and Weſt. In the Philoſopher's time the Circle of this Horizon paſſed through the Pillars of *Hercules* in the weſt, and the Altars of *Alexander* in the Eaſt. Thoſe of *Hercules* if (as it is moſt received and probable) and which I my ſelfe have ſeene, ſaith *Aben-Rois*) they were the *Calpe* and the *Abyla* raiſed up at the letting in of the Sea; it is the place where the *Arabians* fixe their *great Meridian*, but in honour to *Alexander*, unto whom, (and not as others, unto *Hercules*) they aſcribe this *Labour*. For thoſe of *Alexander*, as both himſelfe and his Geometers *Beton* and *Diognetus* deliver it, the River *Hyphaſis*,

Averroes. in Ariſt. De cœlo Lib. 2. Text. 3. Plin. l. 6. c. 17.

ſis, or as *Ptolomy* calleth it, *Bipæſis*, was *Terminus itinerum Alexandri*, Alexander's *Non ultra. Exuperato tamen Amne, ariſque, in adverſa ripa dicatis*, which yet he tranſpaſſed, and ſet up Altars on the other ſide, whereabouts they are found in the Emperours Provinciall Chart with this Adſcription. *Hic Alexander Reſponſum accepit, uſque quo Alexander?* that here the Oracle ſhould ſay, *Alexander no further. Tabul. Peutingerian. Segment. 7.*

The *Arabicke Meridian* paſſeth through the tenth degree of Longitude from that of *Ptolemy*, ſo *Abulfeda* the Prince in the beginning of his Geography. The River *Hyphaſis Ptolemy* placeth in 131. 35. The difference of Longitude is about 120 degrees. The ſecond part of this is 60. And becauſe the *Meridian* of *Hieruſalem* is 70 degrees from that of *Ptolemy*, that is, 60 from the *Arabian*; the *Holy City* was as it was anciently termed, *Umbilicus Terræ*, the Navell of the Earth, preciſely placed betwixt the Eaſt and Weſt of the *Habitable world.*

Abulfed. Arab. MS. in Arch. Biblioth publ. Cantabrigienſ.

Ptol. Geog. l. 7. Aſiæ Tab. 10.

Therefore the Equinoctiall Eaſt of *Hieruſalem* is the Equinoctiall Eaſt of the whole, and anſwering to the firſt Movers Receipt, which therefore was ſaid to be in *Oriente Æquinoctiali.*

This is faire for the Heathen. The Chriſtian hath farre greater reaſon to beleeve it, and yet beleeveth it leſſe.

But for late reſentments they are not much to be valued. This is not the onely *old truth* which is overgrowne with *Time* and *Intereſts*. Some men purpoſely yeeld themſelves intractable to ſuch things as they are not willing to heare of. This is the ſtrongeſt and moſt impertinent kinde of unbeliefe, fitted onely for this or that Generation, and getting up for the preſent to a repute of wiſdome above that of the Children of Light.

There is a fooliſhneſſe of God which is wiſer then all this.

For the matter, the beſt and the oldeſt of the Firſt times were fully ſatisfied of this *Article*, for it may be reckoned among thoſe of their *ſubſtantiall beliefe.*

The Notion of Paradiſe in the *Chriſtian acception* was that part of Heaven where the *Throne of God*, and the *Lambe* is. The Notion is elder then ſo. 'Twas the Reverend *Say* of *Zoroaſter*, the Magician in the *Chaldæan* Oracles, Ζήτησον Παράδεισον, Seeke Paradiſe, that is as the Scholiaſt *Pletho*, τὸν ἀμφιφαῆ τῆς ψυχῆς χῶρον, *The all enlightned Receſſe of Soules.* The Scholiaſt *Pſellus* yet more ſagely, Παράδεισός ἐστι Χαλδαϊκὸς πᾶς ὁ περὶ τὸν Πατέρα χορὸς τῶν θείων δυνάμεων. *The Chaldæan Paradiſe* (ſaith he) *is a Quire of divine powers incircling the Father.*

This grave ſaying of *Zoroaſter* holdeth very well with *Irenæus* his Tradition.

Irenæus adv. Hæreſ. Lib. 5. 6. 5. He delivereth, That *the Receipt of Juſt and Perfect Men is a certaine Paradiſe in the Eaſterne Part of the Third Heaven.* And moreover he ſaith, that he received this Tradition from the *Elders*, that is, (as he himſelfe interpreteth) *ab Apoſtolorum Diſcipulis, from thoſe which heard it from the Apoſtles.*

See Saint *Baſil. De Sp. Sanct. 6. 27. Gregory Nyſſen orat. 5. in Orat. Dominic. Euſeb. Hiſt. Eccleſiaſt. Lib. 9. C. 17.* or *fol. 97. b.* of the Greeke, *Gregentius in Bibliotheca Patr. Anaſtaſ. Sinait. in Hexaemeron. C. 7. &c.* in all which you ſhall finde as much as this comes to. But you have *Scripture* for it alſo.

The *Sunne of the Morning* ſaid, *I will aſcend up into Heaven, and ſit in the ſides of the North*, that is, (if *Hieronymus Magius* may expound it) in the left ſide of the North, or Eaſterne part of Heaven where the Throne of God is thought to be. He makes himſelfe the ſurer of this, becauſe of that *horrible viſion* in *Eſdras* the appearance whereof was from the Eaſt. But the viſion in *Eſdras*, hath no greater Authority then a *Latine Tranſlation* corrected by no *Originall*; beſides what Interpolations there be, not coming ſo neare to *Canonicall* Scripture, as to be taken for *Apocryphall.*

But the fault is not ſo much in the Booke it ſelfe. The *Originall* we know whatſoever it were, is given over for loſt as yet. But the *Arabicke Tranſlation* hath eſcaped. The Manuſcript

ſcript I meet with entituleth two Bookes unto *Ezra* the *writer of the ancient Law*. The ſecond containing the *Canonicall* and received *Ezra* and *Nehemiah*; The firſt is this fourth *Apocryphall*, but very cleare of the *ſuſpected paſſages*. *Cod. Arab. MS. in Arch. Bod.*

No mention here of the two ſtrange Beaſts *Henoch* and *Leviathan*: No dividing of the Age into twelve parts, &c. I have cauſe to beleeve, that it is the moſt *authenticke remaine* of this Booke; though for the *horrible viſion* it availeth me nothing, for it beginneth at the third Chapter of the *Latine*, and endeth in the fourteenth, not imperfectly, but acknowledging no more.

In the *Viſions* of the *Temple*, *The Glory of the God of Iſrael paſſed through the Eaſterne Gate*; *Therefore that Gate was ſhut up, and might not be opened any more but to the Prince*, Ezech. 44.2.

It is generally confeſſed that the repreſentations there made cannot be taken for any Temple which before was, or which afterwards was to be in *Hieruſalem*; alſo that it is to be meant of the *Hieruſalem* which is above.

And ſo the *Eaſterne Gate* may be ſaid to be, *Extra terminos hujus mundi*, not in this but in the other world, as Saint *Hierome* concluded.

But whatſoever the *Viſion* deſcribeth, whether a *Temple* made with, or one made without hands, yet this is plaine, That the Glory of the God of *Iſrael* was ſeene to come by the way of the Eaſt.

But of this I make no great matter. That in the Relation, *Chap.* 7.2. If it looke not this way, I know not which elſe it can.

The words are,

And I ſaw another Angell *aſcending from the Eaſt* (from the riſing of the Sunne) *having the Seale of the Living God, &c.*

Some of the beſt of the Ancients (as *Primaſius*, *&c.*) doubt not to ſet downe here Chriſt himſelfe in ſtead of this other Angel. Then it was he that aſcended from the Riſing of the Sunne.

But because this *Booke* also is a Piece of Scripture, which very few men (and the fewer the better) have made bold to understand: I shall make use of an Authority which is sufficient of it selfe. *Ps.* 68. 32, 33. *David* saith, *Sing unto God ye Kingdomes of the Earth, O sing praises unto the Lord, Selah. To him that rideth upon the Heaven of Heavens (which were) of old, &c.* So we translate it, or *from the beginning.*

This runneth counter with that strange Interpretation of *Gen.* 2. 8. by the *Chaldee*, *Theodotion*, Saint *Hierome*, and some more. *Plantaverat autem Dominus Deus Paradisum a principio, And the Lord God planted a Garden of pleasure first, or from the beginning.* Which leaveth the *Cabalists* in a probable condition, for they say that seven things were made before the Creation, and they reckon this Garden for one.

But now since that, men have better advised themselves, and generally translated the Place as the Lxx did of old. *And the Lord God planted a Garden Eastward or toward the East.*

It should be so here too, *which rideth or sitteth upon the Heaven of Heavens Eastward*, or in the Easterne part. (The same word *Kædem* is used in both places) so the Old Saxon, ꝼꞃam eaſtꝺæle.

So the Lxx, κατ' ἀνατολὰς, and so the Syriack, Arabick, and Æthiopick Translations. Indeed the Syriack and Arabick of the *Maronites* Edition rendreth with some difference and transposition of the Originall, &c. אסמע *audire fecit vocem suam ab Oriente, vocem fortem*, He made his voice to be heard from the East, a strong voice.

And thus I found it also in an Arabick Manuscript, *de præcept. Relig.* quoted hereafter.

But I have an Arabick Translation of the Psalmes (the possession whereof I am bound here to acknowledge amongst many other favours to the Learned Master *Selden*) which rendreth the place closer to the Originall. 'Tis there, *sing unto the Lord riding or sitting* עלי סמא אלסמאבאל משארק *upon the Heaven of Heavens in the Easterne part.*

They

They that would have it otherwise, seem to understand it better then the *Apostolicall men* did (for I cannot account the Authors of their *Constitutions* very much below.)

Then rising up (say they) καὶ ἐπ' ἀνατολὰς κατανοήσαντες προσευξάσθωσαν τῷ θεῷ τῷ ἐπιβεβηκότι ἐπὶ τὸν οὐρανὸν τοῦ οὐρανοῦ κατ' ἀνατολὰς, and turning towards the East let them pray unto God which sitteth upon the heaven of heavens in the Easterne part. *Constitut: Apostol. l.2. c.6.*

This is the ground I promised to lay downe.

The superstructions I meane to set up upon it, shall helpe to assure the ground it selfe as well as be assured by it.

This is the reason why God planted a Garden in *Eden Eastward.*

The simplest meaning and most resolved upon, is, that *Moses* described in respect of *Judea.* But then it had beene sufficient for the Geography to say *Beeden* for *Eastward* added nothing to the situation. Others therefore comming nearer to the words translate it *ab Oriente Edenis*, referring it to the Country of *Eden.* And so the Garden was planted Eastward, that is upon the Easterne side of *Eden.* But consider the word againe, and you'l finde that *Mikkedem, Eastward*, respecteth to *Paradise* not to *Eden.* And therefore *Mercer, nil obstat* (saith he) *generaliter accipere in parte mundi Orientali consitum fuisse tunc Paradisum Orientem Solem versus.*

But to lose over no more of that time which hath beene curiously spent upon the *Delineations* of Paradise, not onely what *Damascen* and the Bishop of *Bethraman* deliver. That at the beginning of March the Sunne alwayes riseth directly over *Paradise.* *Moses Bar Cepha de Paradis. lib. 31. c. 13.*

The meaning of *Moses* is this, that the Garden of *Eden* was planted towards the Æqninoctiall East of the Holy Land. And the meaning of that is, that the *Sanctum Sanctorum* of this *Mother Church* pointed toward the part of Heaven, where the Sunne riseth in the Month *Nisan.*

The Sanctuary of *Paradise* was that Recesse of the Garden which was distinguished and made so to be by the presence of the *Tree of Life.* 'Tis said indeed, that this *Tree of Life* was placed *Betoch haggan*, that is (as we translate it) in the middle of the

the Garden. And S. *John* seemes to beare us this witnesse too in the *Apocalyps*. But *Tremelius* knew this was but an *Hebraisme* in the old, and but an *Hellenisme* in the New Testament. And therefore the Woman's answer in his Transtation is, *Sed de fructu illius arboris quæ est in horto hoc &c.* And yet because the conjunction here is discretive, *But of the Tree*, one concludeth from thence, that therefore it must needs be in the middle of the Garden, though the Hebrew be ומפרי העץ not *Sed*, but, *And of the Tree*. I know it may be taken for *but*, as elsewhere, let it be so. Yet the *He* is emphaticall both to the *Tree* and to the *Garden*. And so the words are, *But of the Tree which is in this Garden God hath said &c.*

Doe we thinke that God spake unto *Moses* out of the Center of the Bush, or that our Saviour would have the *man* and the *milstone* thrown into the very middle of the Sea? The Tree stood in the Easterne part of the place. Otherwise why the *Cherubins* and the *flaming sword* upon this side of the Garden to keepe the way of the *Tree of life*?

And whither should it respect but this way, that *Cain* went and dwelt in the Land of *Nod* on the East of *Eden*. *Gen.* 4. 16. Nay the Man himselfe, when he was driven out was assigned to dwell ἀπέναντι Παραδείσου over against the Garden, as the Greeke addeth, that is on *the East of Paradise*, as the Greeke is rendered by the *versio Arab. Ms. LXX, in Arch. Bodl. Gen.* 3.24.

The truth is (how strange soever it may seeme to be) that *Adam* worshipped God in Paradise toward the East, and so did the whole world till *Abrahams* time.

The Hebrewes deliver that God *created Adam with his face towards the East*. I cannot tell that, but that he was no sooner dispatcht out of the dust, but he fell downe to the same earth againe, and adored his maker this same way, there is this great probability.

Besides they commonly used words for *East*, *West*, *&c.* in the *holy tongue* there be 4 other Names assigned to the 4 Cardinall points of Heaven of a more especiall and sacred *Imposition*, and expressed from the *measure of a man*. The *East* is otherwise

therwiſe called *Mizrach*, *i.e.* the *riſing*, the Weſt, *Maarab*; that is, the *ſetting* of the *Sunne*, *&c.*

But in the *Holy way* the *Eaſt* is called *Kedem*, that is, the face or fore-part, the *Weſt Achor*, the backe-part. The North *Smol*, *i. e.* the *Left*; the South *Teman*, that is, the *Right hand*. But the Heaven could not be ſaid to have a Right hand or a Left, or if it could, then ſeeing the Eaſt was *Kedem* the face or fore-front, the North muſt have beene the Right hand, not the South.

Indeed *Kedem* properly ſignifieth not the face, but that which is before the face. It is the ſame with *Kibla* in the Arabick. It is certaine therefore, that theſe *Impoſitions* reſpected either the making of the *firſt man* toward the Eaſt (which amounteth to as much(or rather the *religious poſture* of that time, and that *Adam* called the North the *Left hand*, and South the *Right*, becauſe he himſelfe in the ſervice of God turned his face towards the *Eaſt*.

I know there be that will tell you, that the reaſon of this *Impoſition* was the *Shecina Bammaarab* or ſitting of Gods preſence upon the Arke in the Weſterne part of the Tabernacle and Temple with his face towards the Eaſt; as if theſe names had not beene impoſed long before the Arke was knowne or thought of in the world: Nay *before Abraham was, theſe were*, and yet this paſſeth with ſome for a very happy Criticiſme.

But however, that not onely *Adam*, but the whole world alſo worſhiped toward the Eaſt till *Abraham's* time, my Authors are not onely *Maimon* in his *More*, but the great Saint *Ephrem* alſo, and others in the Arabicke *Catena*. The Tradition there is מן ארם אלי אברהים והי מרה תלאתיה אלאף ותלאתמאיה והמאניה ועשרין סנה כאנו יסגרון נור אלמשרק *i.e. from* Adam *till* Abraham's *time*, *which was the ſpace of* 3328. *yeares*, *they worſhipped towards the Eaſt*. Caten. Arab. Mſ. C. 35. in Geneſ.

It depends from the very ſame ground, that the moſt ſolemne piece of all the Jewiſh ſervice, I meane that great atonement but once a yeare to be made by the *Higheſt* and moſt *Holy man*, and in the moſt *Holy Place*, was performed toward the *Eaſt*, quite contrary to all other manner of addreſſement

in their *devotion*. So I interpret that place *Leviticus C.* 16.14, 15.

It is commanded there, that the High Prieſt ſhall doe with the bloud of the Goate as with the blood of the Bullocke, and that he ſhall take of the bloud of the *Bullocke and ſprinkle it with his finger upon the mercy ſeate Eaſtward.*

Strange it is to ſee what ſhift the *Expounders* have made to make good this place. They are much troubled to know how the Prieſt can be ſaid to *ſprinkle the bloud Eaſtward*; they may well enough, for they ſuppoſe the Prieſt to have ſtood with his face towards the *Weſt*.

Tawos the *Perſian* paraphraſt rendreth it *ſuper faciem propitiatorii in Oriente*, upon the mercy-ſeate in the Eaſt, Meaning I thinke, as an Arabicke Tranſlation of the Greeke, *On the Eaſterne ſide*. The Greeke it ſelfe is κατὰ ἀνατολὰς, Eaſtward, as the Engliſh. So the *Chaldee*, the *Syriack*, *Saadiah Gaons* Arabicke, &c.

All word for word, for indeed the Text could be no plainer then it is. That the *Bloud* was to be *ſprinkled Eaſtward*. The meaning is thus. It is knowne that the *ſprinkling of bloud*, this bloud eſpecially, was the Figure of him, who by his owne Bloud *entered in once into the holy place, and obtained eternall Redemption. Heb.* 9. 12. *Aaron* therefore though at other times he ſtill turned his face towards the Weſt; Nay though at the killing of this very Goat, and this Bullocke he not onely turned his owne but even their Faces alſo towards the Weſt, as the Talmud in *Joma*; yet when he was to execute this greateſt *Courſe* of the *Myſterie*, he placed himſelfe on the wrong ſide of the Arke; and turning his backe *to the beggerly Rudiments of the world*, he *ſprinkled this bloud Eaſtward*. The Hieruſalem *Iſychius* underſtood his meaning. It was done (ſaith he) to repreſent the Man *Cui Oriens nomen ejus*, *Whoſe Name is the Eaſt*.

Miſhn. Talmud in Talmid. c. 4. fol. 35. B.

Miſhna Talmud in Joma, c. 3. *fol.* 35. *b.* *Maimonid. in Jom. haccippurim.*

Iſych: Hieroſolom. in Levit. c. 16.

You may perceive alſo that the Scripture intimateth enough that the *Man Chriſt came downe to us from the very ſame Eaſterne part*. The ground layed is able to put a like underſtanding upon the *places*.

Περίβλεψαι (ſaith *Baruch*) πρὸς ἀνατολὰς, &c. *Looke about thee O Hieruſalem; towards the Eaſt, and behold the Joy that commeth unto thee from God. Baruch.* 4. 36.

I know there be that looſe this propheſie upon the captivity. I am not certaine but that *Cyrus* may be pretended by the *Letter*; but I aſſure my ſelfe that our Saviour lyeth hid in the Myſtery.

Olympiodorus perceived this. *Looke about thee, O Hieruſalem, towards the Eaſt, &c.* that is, (ſaith he) πρὸς τὸν τῆς δικαιοσύνης ἥλιον, τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, *Towards Jeſus Chriſt our Lord the Sunne of righteouſneſſe &c.* That the *Meſſias* is aim'd at, will be certaine to any one that will but conſider the propheſie, for none elſe could be called *the Everlaſting Saviour, verſe* 22. But he that ſaith *looke about thee toward the Eaſt*, appointeth them to a certaine place, and not nigh: but then why toward the Eaſt? It is evident, that he meanes it of that part from whence the Saviour is ſaid to have come downe from *Heaven, and was made man.*

Therefore the Father is ſaid to have raiſed up ממזרח צדק *ab Oriente Juſtitiam, Righteouſneſſe from the Eaſt, Eſay* 41.2. That is as *Procopius, Hierome*, and *Cyrill, Chriſt our Righteouſneſſe.*

The more part I know, crooke *the Propheſie* to the *Patriarch Abraham*; He is called indeed by the Apochryphall Wiſdome, *the Righteous*; but more duely the faithfull *Abraham. Galat.* 3.9. But *Righteouſneſſe* it ſelfe is too great and abſtract a Name. *Wiſdom.* 10.6.

In the 46. Chapter, *He calleth a Bird from the Eaſt, verſ.* 11. Some ancient Copies read it *I call a juſt one from the Eaſt. Cyrus* is certainly to be meant by the out-ſide, (as the Jewiſh expounders rightly.)

If our Saviour be included, as by Saint *Hierome* and *Cyrill* it is preſumed, the inſolency of the Metaphor is taken off by *Malachy*, where the *Sunne of Righteouſneſſe is promiſed to ariſe with healing in his wings. Mal.* 4.2.

W. Tindals Note (I thinke 'tis his) upon that place of *Eſay* is a good old truth. The Prophet meanes (ſaith he) King *Cyrus which ſhould come ſwiftly, as a Bird flyeth, and deſtroy Babylon,*

lon, and ſet the Iſraelites at liberty. He ſhould fulfill that which the Lord had deviſed and decreed. In him is figured Chriſt, which with the light of his word, purgeth the whole world of Errour and Idolatry, and ſetteth the Conſciences at peace and liberty. He flieth ſwiftly out of the Eaſt, that is out of Heaven, whereupon he is called the day ſpring from on high. Luk. 1. 78.

But the Prophecie of *Micah* is plainer yet: *And thou Beth'lehem Ephrata, though thou be little among the Thouſands of Judah, yet out of thee ſhall come the Ruler of Iſrael, &c.*

Micah. 5. 2.

ומוצאותיו מקדם מימי עולם the which (not fearing to do it without example) I tranſlate. *And his goings forth are out of the Eaſt from the dayes of old.*

And this is one of the reaſons (for there is another too) why our Saviour is ſaid to be the *Man whoſe name is the Eaſt:*

The other reaſon is this.

It was ſaid before, that from *Adam* till *Abraham*'s time the whole world worſhipped towards the Eaſt.

This Originall, Principall, and (as it ought to have beene) everlaſting Ceremonie, by an Errour of the *Perſian* and *Chaldean* worſhippers, degenerating into an Idolatry to the Sunne, *Abraham* (ſaith the learned *Maimon*) *by the inſtincts of God appointed out the Weſt to his Hebrewes*, Therefore the Tabernacle and Temple were ſet towards that ſide of Heaven, God in the meane time ſeeming to leave his miſtaken place in the Eaſt, and come downe to this ſtiffe-necked people. This was a Literall, and Pedanticall Nation and (to comply with the ſecret intended myſterie) were ſo to be dealt with. They did, and they did not worſhip towards the Weſt.

Maim. in Jom. Hakkip. c. 3. Sect. 2.

'Tis true, all the ſacrifices were offered up towards that way. In the Rites of *Azazell*, the two Goates were to ſtand with their faces the ſame way. The pile ſet up for the *Phara Aduмma* or Red Cow was to have windowes in it, and the proſpect of theſe was to be towards the Weſt. *Talmud. in Phara. fol. 96. a.*

The 6 Lampes in the Golden Candleſticke were appointed to burne towards the 7th, which was that in the middle, but the face of this (ſaith *Maimon*) was to burne towards the moſt

moſt holy place, and that is was called the *Weſterne Lampe. Beth. habbech. C. 3. S. 8.*

But all this while they worſhipped no more towards the Weſt, then towards the North. They worſhipped towards the Arke (it was told you before) or towards the place of that. They doe ſo ſtill. And they were, and they are to do ſo, becauſe *the Sun of Righteouſneſſe was to ſet upon their Horizon. Therefore they were;* And they are to do ſo, becauſe (as to them) *The man whoſe name is the Eaſt is not yet brought forth.*

Obſerve but the Oeconomy and diſpenſation of this buſineſſe throughout; and there needeth no more to make good the Ground.

That this MAN was called the *Eaſt* will appear by the places in *Zacharie. c. 6. 12. c. 3. 8.*

Behold the man, &c. And I will bring forth my ſervant &c. In the Holy Text it is *Behold the man whoſe name is* צמח *Tſemech*, that is, as not unlearned men have rendred it, the *Branch.* It is to be noted, that as the Greeke Ανατέλλω ſignifieth alſo *germinare*, ſo the Hebrew *Tſemach* ſignifieth *lucere & oriri*, for that which we tranſlate the *Brightneſſe*, the Syriacke rendreth the *Tſemach* of his glory, *Heb.* 1. 12. And in the Jewiſh Aſtrologie the *Horoſcope* or Eaſt Angle is moſt commonly ſo called.

We are to read the prophecy as the Lxx did Ἰδοὺ ἀνὴρ ἀνατολὴ ὄνομα αὐτῷ. *i.e. Behold the man whoſe name is the Eaſt.* Thus it was urged to the Jew *Tryphon* in the moſt ancient times of *Juſtin Martyr.* And thus alſo to *James* the *Jew* in a like conference in the *Cetab ol horban c. 6. & 6. meeting.* *Dialog. Πρὸς Τρυφ. p. 105.*

The purpoſe of that booke is to prove out of all the Prophets, &c. that our Saviour was the Chriſt, &c. *Juſtus* alledged this place among the reſt. קאך אלרב אלקוי הרה רגל אכמהי מסרק *The ſtrong God ſaid* (by *Zacharie the Prophet*) *Behold a man whoſe name is the Eaſt.* *Cetab ol horban. Arab. MS. in Biblioth. Baliolenſi.*

But Saint *Luke* puts all out of doubt, where another *Zacharie* relating to the former faith of our Saviour that he was Ανατολὴ ἐξ ὕψους, we render it the *day ſpring* from on high, or as *Eraſmus* and the vulgar, *the Eaſt.* Which *Beza* not knowing how to diſlike, and yet conſidering with himſelfe, that the old

Prophecy must be ſo tranſlated, or elſe the new muſt not put it down: *Germen ex alto*, the *Branch* from on high, but which no man accepted of.

That the *Tſemach* in *Zachary* was the ſame with Saint *Lukes* Ἀνατολή, *Beza* judged rightly.

But that Ἀνατολὴ cannot be rendred by *Germen*, it is convinc'd by the words following. *To give light unto them that ſit in darkneſſe &c.* And therefore *qui Germen vertunt* (ſaith *Scaliger* of the *Tſemach* in *Zachary*) *imperite faciunt, audeo dicere neque mentiar, contra verbum Dei*; who ſo tranſlate it *the Branch*, doe ignorantly, nay I may ſay and ſay true too, they doe contrary to the word of God: The place in *Zachary* is to be read thus. *Behold the man whoſe Name is the Eaſt, and he ſhall riſe up and ſhine out from under him*, that is from under God the Father.

Jeremie the Prophet would not otherwiſe be underſtood c. 23. 5. *Behold the dayes come, ſaith the Lord, that I will raiſe up unto David,* צמח צדיק *Tſemach Tſaddick*, Ἀνατολὴν δικαίαν, *the righteous Eaſt*, as the Lxx, that is τὸν χριστὸν τὸν τῆς δικαιοσύνης ἥλιον, ſaith *Severus*, Chriſt the Sunne of righteouſneſſe, τὸν ἐν ἑτέροις φῶς τοῦ κόσμου καὶ φῶς τῶν ἐθνῶν ἀναφερεύθμιον, ſaith *Euſebius*, who elſewhere is called *the light of the Gentiles, and the light of the world.*

Tacitus himſelfe doth unawares deliver ſome ſuch thing as this, *Hiſt. lib.* 5. He is there telling of the deſtruction of *Jeruſalem*; how the doores of the Temple flew open on a ſuddaine, and a more then humane voice was heard, that the Gods were now upon departing, &c.

Theſe things ſaith he made ſome reflect upon an old prophecy that was found *antiquis Sacerdotum literis*, which foretold, *eo ipſo tempore fore ut valeſceret Oriens, That at ſuch a time the Eaſt ſhould prevaile.* I doubt not but the Prophet who ever he were, directed himſelfe to the Man, *Cui Oriens Nomen ejus, whoſe name is the Eaſt. Zach.* 6. 12.

Greg. Mag. Moral. in Job. cap. 1.

In relation to this Name of Chriſt the Chriſtians alſo by ſome have beene called *Orientales.* 'Tis *Gregory* the great's Morall upon thoſe words of *Job*, *That he was the greateſt man in the Eaſt.* Referring to the ſame the bleſſed Virgin hath beene

beene termed *Orientalis porta*, the *Eaſterne gate*; as if that were the meaning of *Ezekiels* viſion c. 44. So Saint *Ephrem* upon thoſe words of *Jacob*, this is the houſe of God and this is the Gate of Heaven. *This ſaying* (ſaith he) *is to bee meant of the Virgin Mary, who became as it were another Heaven, truly to be call'd the Houſe of God, as wherein the Sonne of God that immortall word inhabited; and as truely the Gate of Heaven, for the Lord of Heaven and Earth entered thereat; and it ſhall not be ſet open the ſecond time, according to that of* Ezekiel *the Prophet.* And I ſaw (ſaith he) *a Gate in the Eaſt; the glorious Lord entred thereat, thenceforth that Gate was ſhut, and is not any more againe to be opened.* *Caten. Arab. C.* 58.

It is not to be omitted that his *Starre* appeared in the *Eaſt*, and that the *wiſe men* came from thence; but which is more to be obſerved that the *Angels* ſent from God, with the *Goſpell* of this *Nativity*, they alſo came from the *Eaſt*; for their Temple is to be ſeene upon the Eaſt of *Bethlem*, as the *Nubian Geographer.*

He was borne too in the Eaſterne parts of the world.

Nay he was borne in *Orientali angulo Civitatis Bethlem*, in the Eaſterne part of *Bethlem*, as the Venerable *Bede* out of *Adamannus*. The Heavens alſo met the Earth at this time, for the Autumnall interſection (one of the Equinoctiall Eaſts) was the aſcendent of his Nativity. But of this there is more to come. *Eccl. Hiſt. lib.* 5. c. 17.

The holy men of *Hieruſalem* hold a Tradition generally received from their Ancients, that he was buried alſo with his Face and Feete towards the Eaſt. It is affirmed by the Geographers of the Holy Land. But that he aſcended up into the Eaſterne part of Heaven, it hath had the moſt ancient and full conſent of the whole Church. Ἀναλαμβανόμενος πρὸς ἀνατολὰς ἀνεφέρετο, ſaith *Damaſcene*, when he was received up into Heaven he was carried up Eaſtward. It was the cauſe why they read that place of the Pſalmiſt. *Qui aſcendit ſuper Cœlum Cœli ad Orientem*; *utpote*, ſaith *Origen*, *a mortuis poſt paſſionem reſurgens, & in Cœlum poſt reſurrectionem ad Orientem aſcendens.*

aſcendents. Who roſe from the dead after his paſſion, and aſcended up into Heaven towards the East after his Reſurrection. So the Æthiopick, *who aſcended up into the Heaven of Heavens in the East.* In like manner the Syriack and ſome Arabick Tranſlations. But then the Greek ſhould have beene τῇ ἀναβεβηκότι, as in the 18 of that Pſalme. Ἀνέβης ὑψοῦ, *Aſcendiſti in Altum.*

Ὁ ἐπιβαίνων is not properly ſaid but of him that aſcendeth his Horſe or his Aſſe, upon which ὁ ἐπικεβηκὼς is ſaid to ſit. *Say unto the daughter of Sion, behold thy King cometh* ἐπιβεβηκὼς ἐπὶ ὄνον *ſitting upon an Aſſe, Mat.* 21. 5. It fully anſwereth to the Prophets *Laroceu*, which the older Tranſlation rendred very fitly as concerning the letter, *who rideth (or ſitteth) upon the Heaven as it were upon a Horſe. ver.* 4. So the Oracle, Κόσμων ἀμφιδρόμων ἐποχεύων. *i. e. O thou that ſitteſt or rideſt upon the Heavens.*

But the Prophet *Eſay* is plaine for the *Aſcenſion*, as I finde him cited in the *Cetab. ol borhan cap.* 4. & 1 *meeting.*

Cetab ol borhan Mſ. Arab. in Archiv. Bibl. Baliolenſ.

James the *Jew* urgeth כמא קאל אישעיא אלנבי יתעאלי אלרב וחרה ירתפע פוק אלמשרק והעאלי אלרב אלקוי באלערל *i.e. as the Prophet Eſay ſaith. The Lord alone ſhall be exalted and lifted up above the East. The ſtrong Lord ſhall be exalted in Righteouſneſſe.*

So he readeth the 16. *ver.* of the 5 Chapter. But the Originall as now received maketh no mention of the Eaſt, or lifting up. If then it had not, a Jew muſt needs have knowne it; and I ſee not with what face it could be urged in this Conference; but I beginne to thinke what *Juſtin Martyr* charged upon this people Καίγε (εἶπον) ὡς ὑμῖν &c. He makes it appeare to *Tryphon*, that the Jewes had circumciſed their Scripture too, *p.* 83. of the Dialogue.

Liber Mſ. Arab. de præcept. Relig. part. 1. *c.* 14. *de Oratione. Liber extat in biblioth. D. Henrici King. Epi. Ciceſtrenſis.*

If our Saviour aſcended into Heaven by the Eaſterne part, we need not doubt but that he will returne by the ſame way which he went. The Angels intimate as much. I meet with an Author which teſtifieth that he himſelfe ſaid that he would איצא אלתונה באלונה אלי אלשרק לאנה אלנחה אלרי קאל אלמסיח ולה אלמגר לנה יטהר מנהא פי מגה אלתאני

Furthermor[e]

Furthermore (ſaith the Author) we are to turne our faces *toward the Eaſt* (in the time of prayer) *becauſe that is the Coaſt concerning which the Chriſt, unto whom be glory, ſaid that he would appeare from thence at his ſecond comming.* And I thinke he referreth himſelfe to thoſe words of our Saviour, *ſicut exit fulgur, &c.* Heare therefore what Saint *Damaſcene* delivereth as from the Apoſtles, καὶ οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσαντο αὐτὸν πορευόμενον εἰς τὸν οὐρανὸν, ὡς αὐτὸς κύριος ἔφησεν, ὥσπερ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. αὐτὸν οὖν ἐκδεχόμενοι ἐπὶ ἀνατολὰς προσκυνοῦμεν. *Mat. 24. 27.*

Ἄγραφος δὲ ἐστὶν ἡ παράδοσις αὕτη τῶν ἀποστόλων.

And thus ſhall he come againe in like manner as he was ſeen to goe up, anſwerable to what He himſelfe ſaid. For as the lightning cometh out of the Eaſt, and ſhineth even unto the Weſt, ſo ſhall alſo the coming of the Sonne of Man be. We worſhip him therefore towards the Eaſt, as expecting him from thence.

And this (ſaith he) is by unwritten Tradition from the Apoſtles.

A Canon to this purpoſe I finde aſcribed to their Name in the Arabick Code. אן תכון מצאיהם נגו אלמשרק וקבאלתה ואסתשהדוא פידלך בקולסידנא אלמסיח אן מגיה מן אלסמא פי אחר אלאיאם כאלברק אלדי ילמע פי אלמשרק ויצי אלי אלמערב ובדלך אסתדלינא עלי מגיה אנה יכון מן אלמשרק *When ye pray (ſay they) turne your ſelves towards the* Eaſt. *For ſo the words of our Lord import, who foretold that his returne from Heaven at the Latter day ſhould be like the lightning, which glittering from the Eaſt flaſheth into the Weſt. His meaning is that we ſhould expect his coming from the Eaſt.* *Cod. Concilicrum Arab. Mſ. in Arch. Roan. Biblioth. Bodlei.*

I was ready enough to thinke that the mention here made of Lightning was to intimate the ſuddenneſſe and præcipitation of that coming, but not being able to deviſe any ſpeciall reaſon (other then what is here given) why the Lightning ſhould rather come from the Eaſt, I had the leſſe to ſay againſt the Tradition. *Paul de palatio* ſaith, that this meaning of the words is made good by the common conſent of all Chriſtians, *Credentium quod in Oriente Humanitas Chriſti ſedeat. Ab eo*

ergō loco veniet ubi nunc eſt; believing that our Saviour as reſpecting his humane Nature ſitteth in the Eaſterne part of Heaven. There he is, from thence therefore he is to come.

Therefore that *ſigne* of the Sonne of Man, that other Baptiſt as it were of his ſecond coming, is expected to be ſeene in the Eaſt.

A ſigne of the Croſſe it is to be, as the Fathers *Chryſoſtome* and Saint *Ephrem* promiſe. And the *Æthiopian* Church is ſo ſure of it, that (as their *Zabo* ſaith) it is profeſt among the Articles of their Creed. That it ſhall appeare in the Eaſt, it is undertaken by *Hippolytus*, Τὸ γὰρ σημεῖον τοῦ σταυροῦ ἀπὸ ἀνατολῶν ἕως δυσμῶν ἀνατελεῖ ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, μηνύσει τῆς κρίσεως τὴν ἔλευσιν. *For a ſigne of the Croſſe (ſaith he) ſhall riſe up more glorious, then the Sunne it ſelfe, ſhining from the Eaſt into the Weſt, to give notice unto the World that the Judge is coming.*

Conſidering all theſe things, I am altogether of their mind who perſwade themſelves that the Seate and Tribunall of that laſt Judgement ſhall be placed in the Aire over againſt the *Mount Olivet.*

Feel the Prophet is thought to have foretold as much, when he ſaith that all Nations ſhall be gathered into the valley of *Jehoſaphat*; and his feet ſhall ſtand in that day upon the Mount Olivet; which is before *Jeruſalem* towards the Eaſt. I cannot deviſe (ſaith one) for what reaſon the Prophet ſhould make ſo particular a Deſcription of this unto them that knew it ſo well. It is certaine, ſaith another, *ſpectare hæc ad diem judicii, that theſe things are to be meant of the day of judgement, &c.* And if *Clemens* may be truſted, the Apoſtles themſelves underſtood no otherwiſe.

Lib. Feſtivalis in Dedicatione Eccleſiæ.

Our Fore-fathers lived and dyed in this hope. Let us thinke (ſo the Prieſt uſed to preach upon the *Wake* dayes) that Chriſt dyed in the Eſte, and therefore let us pray beſely into the Eſte, that we may be of the nombre that he dyed for. Alſo let us thinke that he ſhall come out of the Eſte to the doome. Wherefore let us pray heretily to him and beſely that we may habe grace of contrition in our hearts of our miſdeeds

with

with ſhrift and ſatisfaction, that we may ſtonde that day on the right honde of our Lord Jeſu Chriſt. &c.

It is ſaid indeed, But of that houre, it is not ſaid, but of that place knoweth no man. Yet not to be ſo particular as to point out the very Mountaine or Valley, or to take care with the Doctour in the *Jeruſalem Talmud*, how the bones of Wiſe men ſhall rowle under the earth into this place, moſt manifeſt it is that this great aſſiſe is to be holden upon the Holy Land. Here the World may be ſaid to have been created, and here it was redeemed; Here the Sunne roſe firſt, and here the Sunne of righteouſneſſe; *here he dyed and was buried, and the third day he roſe againe from the dead, he aſcended up into Heaven from hence, and ſhall come thither againe at the end of the world to judge both the quicke and the dead.* And therefore *Quid non ſtatis viri Galilæi? Why ſtand you not gazing ye men of Galilee? this ſame Jeſus which is taken upon from you into Heaven, ſhall ſo come in like manner as ye have ſeene him goe up into Heaven. Act.* I. 11.

I reinforce all that hath beene ſaid, with an ancient profeſſion of the Eaſterne Church אמרנא אן נצלי אליה לאן רבנא אלמסיח ענד צעודה אלי אלסמא מנה צער ועלי סמא אלסמא פיקה גלס כמא יקול דוד אלנבי פי תרתילה סבחוא אלאלה אלדי רכב עלי סמא אלסמא פי אלמשרק וחקקה לנא אן אלמסיח נאלס בנאסותה עלי ערשה פי אלמשרק וונה אלי אלעאלם נטר לכי יכון וכל מן יצלי אלי אלשרק או יסגר בי ן ירים יצלי ויסגד *Commentar. Arab. MS. in Pentateuch. c. 5. in Archi. Bodleiano.*

We pray (ſay they) towards the Eaſt, for that our Lord Chriſt when he aſcended into Heaven, went up that way and there ſitteth in the Heaven of Heavens above the Eaſt, according to that of David the Prophet in his Pſalter. Praiſe the Lord which ſitteth upon the Heaven of Heavens in the Eaſt. And in very deed we make no doubt but that our Lord the Chriſt as reſpecting his humane nature hath his ſeate in the Eaſterne part of the Heaven of Heavens, and ſitteth with his face turned toward this world. To pray therefore or worſhip towards the Eaſt, is to pray and worſhip towards our Saviour.

And that all this is to be meant of the Æquinoctiall Eaſt

(which alſo is to be conſidered) it is made to appeare by *Moſes* their Biſhop of *Bethramin* in his diſcourſe of Paradiſe *l.* 1. *c.* 13. He ſaith there, that the place towards which they prayed, is that over which the Sun riſeth in the month Niſan, which is the Vernall Æquinox.

CHAP. XIX.

Exod. 23. 19. 34. 26. Deut. 14. 21.

Thou ſhalt not ſeeth a Kid in his Mothers Milke.

THe *Chaldee* renders this, *Thou ſhalt not eat fleſh with Milke.* So the Arabick of *Erpenius* his Edition. That of *Saadia Gaon* not much differently. *Thou ſhalt not ſeeth or dreſſe fleſh with milke.* The Hieruſalem Targum is, *It is not lawfull for you, O my people the houſe of Iſrael, to ſeeth or to eate fleſh and milke mixt together.* This ſenſe may ſeeme to have a ground from the like prohibition of *Linſey-woolſy* garments, and the ſowing of a field with mingled ſeed. *Levit.* 19. 19. beſides the preſent obſervation of the Jewes, who have practiſed this ſenſe of the Text immemorially for ought we yet know.

And this ſeemes to be a ſtrong argument for this *Reading* to be right, for it is not readily to be ſuſpected, but that the thing which is now and hath been ſo long done by them muſt of neceſſity acknowledge it ſelfe upwards to ſome uncontroleable Tradition of theirs. For it can hardly be thought that a whole *profeſſion of Worſhippers* ſhould poſſeſſe themſelves of ſuch an opinion without a generall and conſeſt witneſſe of their *Ancients:*

The *Jewes Kitchin* (as if there were a ſex in meates and diſhes too) is divided as their *Synagogues* where the Women pray by themſelves in another Roome. They are indeed of the Congregation, but not of the Company. And this ſhould be ſo. But to keepe the *Milke-pan* from the company of *Fleſh-pots:* To have one diſh for Fleſh, and another for white meates,

meates, and to have a ſupernumerary knife for Cheeſe and Butter (for theſe and fleſh may not be cut with the ſame) and to quote for all this the *Prohibition* here ſpoken of: *Thou ſhalt not ſeeth a Kid &c.* is to *make the word of God of none effect by their Traditions. Mat.* 7. 13.

'Tis more then I need to doe to ſet downe the particulars of this Superſtition, or all their *diſtances* twixt fleſh and milke. See *Maimon* in the *Halaca of forbidden meates. c.* 9. *Sect.* 1. *Sbulcan. Arnc. in Halac. Baſher Vecheleb. Numb.* 87. If not, ſee the Late *Rabbin in his Booke of moderne Rites*, or the Learned *Buxtorf. Synagog. Jud. c.* 26. *Leon mode de gli Rit. Hebr. part.* 1. *c.* 3. *n.* 3. *& part.* 2 *c.* 6. *n.* 12.

The ſumme of it is, that by this law they may not *ſeeth or eat fleſh, and milke together.*

But did not *Abraham their father*, when he entertained Angels inſtead of men under the Oake of *Mamre, take butter and milke, and the Calfe which he had dreſſed, and ſet it before them? and they did eate &c. Gen.* 18. 8.

If this practiſe of the Iewes be grounded upon a miſinterpretation of the Text, then the more ancient and univerſall it is, the Errour is the greater. That the Text is abſolutely miſunderſtood is a cleare and granted caſe, and will be plainer yet anon. *Mat.* 15. 3.

And how theſe men uſe to tranſgreſſe the Commandement of God by their Traditions is beleev'd enough.

I will here ſet downe but this inſtance. *Pſalm.* 17. 14. We render it as we ſhould, *Whoſe belly thou filleſt with thy hidden things.* They read it, *and the North ſhall fill their bellies*, and miſapply it to the matters of generation כל הנותן מטתו *&c.* whoſoever, ſay the Doctours in *Beracoth*, ſhall ſet his Bed *North* and *South* ſhall beget male children, *Pſ.* 17. 14. *&c.* Therefore the Iewes hold this Rite of *Collocation* (and by theſe very words of the Pſalme) to this day. Therefore alſo at the Celebration of their Nuptialls, the Bride is appointed to ſtand with her face turned towards the North or South, as an *Omen* of happy procreation both for the Number and Sex of Children. They tell you alſo of *Davids* harpe hung up upon the Teſter of his Bed, which being *every midnight conſtantly blow'd* *Talmin Beracoth fol.* 5. *b c.* 1.

upon by the Northerne winde, warbled of it ſelfe. Talm. in Berac. fol. 3.*b.* As if *Davids* Bed had beene ſet in this poſture too.

And yet all this (how much ſoever pretended) is none of the right reaſon why the Jewes place their Beds North and South. They are bound to place their *Beth Hacciſſe*, or houſe of office, in the very ſame ſituation, ſo that he that ſits downe *to cover his feet* may have his face turned *towards the North and South, but by no meanes towards the Weſt or Eaſt. Talmud. in Bera, fol.*62.*a.*

For however the Doctours *Alpheſi* and others in contemplation of the Cauſes of this have *ſought out many inventions*, yet the reaſon of the laſt is the reaſon of the firſt. Which the Gloſſe giveth to *Beracoth c.*1. *fol.*5.*b.* And it is, *That the uncomely Neceſſities of Nature* (*or Matrimony*) *might not fall into the Walke and Wayes of God, whoſe Sheeina or dwelling preſence lyeth Weſt and Eaſt, &c.*

The Lxx rendreth it, *Thou ſhalt not ſeeth a Lambe in his Mothers milke*, and ſo an ancient Arabicke Tranſlation of that *Thou ſhalt not dreſſe* חרופא בלב זאמה *a Lambe in the milke of his Mother.*

The Perſian Paraphraſe is נה נושהתני בצה דר שיזר מדריאו *Na Koſheani Baſhache der ſhier madreau. Thou ſhalt not kill a Kid in the milke of his Mother.*

This reading ſeemes to ſuggeſt a ground for their interpretation who would have it to be thus. That no man of *Iſrael* ſhould ſeeth a *Kid* of the *Goates*, or *Lamb* of the flock, or any other youngling in the *milke of the damme*; that is, as ſome, the damme with the young. As in the caſe of a Birds neſt: others make it reſpect to their ſacrifices, that no man might bring a Kidde or Lambe &c. to the Lords Houſe before the eighth day; for ſeaven dayes it was to be with the damme, and then it might be brought to him; Otherwiſe they ſay that however they might ſacrifice any young thing even in the milke of the Mother (for *Samuel* offered up a ſucking Lambe or Lambe of the Milke) becauſe the Religion of the thing would beare it

it out, yet in common eating it might not be, that is, they might not eat a Kid so long as it was with the damme, or sucking.

Let it be taken notice of here that the Lxx and the Arabick Translation of that were not much out in translating the place *Thou shalt not dresse a Lambe, &c.* for *Gedi* signifieth a Kid of the sheep, as well as the Goates. And in *Exodus* you'l finde a Lambe of the Goates, as well as the Sheep, *Chap.* 12.5. So that this cannot be depended on.

To referre it to the sacrificing of a Lambe or Kid before the eighth day will not be sense, for this is otherwise forbidden before, and in plainer words, *Seven dayes shall it be with the damme &c. Exod.* 22.30.

And to make it concerned in their common eating, as to forbid cruelty or put a restraint upon delicious feeding, imposeth yet more absurdly upon the Law.

Isaack ben Solomon (adopted sonne to one of the Kings of *Arabia*, and a famous Physitian of his time) in his booke of dyets translated out of the Arabick hath this consideration upon Goats flesh.

Sunt enim Lactentes, sunt & vicini suæ nativitati, sunt quoque juvenes & decrepiti. Lactentes vero sunt cæteris animalibus in sapore & nutrimento præstantiores. Lac enim naturalem eis præstat humiditatem, eorum complexio temperata est in calore & humiditate absque sui corruptione. Facilem ergo & subtilem dant dietam. Et quo diutius lacte nutriuntur eo meliores ac teneriores erunt. Isaac Iudæ de diætis particular. part. 4. c. de Carne Hircina.

The Author saith, that no flesh whatsoever can more exactly nouriſh then that of a sucking Kid, or Kid *of the Milke*, and *moreover* that the *longer* it is with the damme, by so much it is the more excellent meat.

The same Author saith *de Agnis Lactentibus, of Lambes of the milke, pessimum dant Sanguinem, that they breed the worst blood and as bad as that of an old Goat.*

Experience teacheth all this to be true.

And would you have it so then that the *Lawgiver* should forbid his people the worst of meats to restraine delicacy, or the best of nourishments to avoid cruelty? And yet this is the case of the Text.

But

But now to make way for that ſenſe which the *Prohibition* indeed intendeth to, I thinke fit to lay downe *theſe grounds*; And they are ſuch as will need to be taken better notice of by thoſe that hereafter ſhall undertake to tell the meaning of *Moſes* Law.

Know then from Him that knew it beſt and firſt (the moſt learned *Maimon*) that the præcepts in the Law, thoſe of this kinde eſpecially, are ſtill ſet downe with a reflex upon the *Heathen Rites*, and not of thoſe onely of *ſimple Idolatry*, but moſt of all ſuch as were complicated with *Magicall* and *unreaſonable Superſtition*.

Neither is the *Reſpect* of theſe Lawes ſo large and indiſtinct, as to looke upon all the *Heathen* in Groſſe, but referring purpoſely to that neighbouring part of *Paganiſme* profeſſed by the *Ægyptians, Canaanites, Chaldeans, and Amorites*.

Theſe Superſtitions were termed by the Ancient Rabbines, *Viæ Amorhæorum, the way of the Amorites*, that is, wayes which the Jewes are bound to call *Hereſie*. Otherwiſe they were called *Zabiorum*, or *Zabaiſtarum Cultus*. i. e. The *Eaſterne Idolatry*.

Theſe *Rites* the *Zabii* had written in many books; a good part of which were tranſlated into Arabick, and theſe *Maimon* made uſe of, as the *Sepher Hattaleſmooth* or booke of Teleſmes. *Sepher Haſbarab, Sepher Tamtam, Sepher Maaloth haggalgal, Sepher Iſaaci*. A booke of *Iſaacke* the *Zabiiſt* of all the Rites and Cuſtomes of their Law. But the booke of greateſt account, ſaith *Maimon*, is the *Sepher Avoda Henbattith*, or *liber de Agricultura Ægyptiorum*. By this booke you may judge of the reſt, and of this by a ſtrange paſſage quoted out of it in the *Sepher Haccozri* או כמו ספרי העבודה הנבטית שזוכרים שם שמור ינבושאר ושגריר ודואני ואמרים כי הם קודם אדם ושינבושאר חיה רבי שת אדם i. e. *or as the Bookes of the Avoda Henbattith, which make mention of ſome certaine names, Ianboſhar, Iſagarith and Roani, and they ſay that theſe (men) were before Adams time, and that Ianboſhar was Adams Tutor, &c. Cozri. lib.* 1.

Out

Out of theſe *Zabian* bookes, this latter eſpecially, *Maimon* made good the greateſt part of the Ceremoniall Law, and which is more made it familiar too, and reconcil'd the ſtrangeneſſe of thoſe precepts to any mans proportion of reaſon and beliefe. Onely about the caſe of wine why God would have that uſed in ſacrifice, ſeeing that the *Zabii* did ſo too, he confeſſeth himſelfe to be very much troubled, and not knowing how to referre it.

Yet he giveth a reaſon from ſome others, that God with a Reſpect had to the 3 principall parts of man, The *Heart*, the *Liver*, and the *Braine*, would have his ſacrifices be made up of three anſwerable things, *Fleſh*, *Wine*, and *Muſicke*, *More*: *part.* 3. *c.* 46.

But in other caſes the prohibition in the Law (for the greater part) lyes againſt ſome Rite or other of *Magicall Idolatry*.

So from this prohibition in the Law *Levit.* 19. 19. *Thou ſhalt not ſow thy field with mingled ſeed, nor thy vineyard. Deut.* 22. 9. The Hebrew Doctours lawfully conclude, that all divers kindes of Trees are to be meant as much. As to graffe one Tree upon another of another kinde. And *Maimon* turneth this backe upon the wayes of the *Amorbites*. For the *Zabii* (*ſaith he*) uſed ſo to doe, *They obſerved ſuch a place of the Moone, made ſuch a ſuffumigation, uttered ſuch and ſuch words at the graffing of one Tree upon another, aſſuring themſelves that thoſe Rites were neceſſary to fructification. More part.* 3. *c.* 37.

I ſhould thinke that Saint *Paul* had an eye upon this, when he tells his *Amorite* or *Gentile* that he was *but cut off from the wilde Olive, and graffed contrary to Nature* (that is, the wayes of the Jewes) into a good Olive Tree. *Rom.* 11. 24. As things ſtood before, ſo heterogeneous a branch might not be inſerted, but now Saint *Paul* was in Saint *Peters* caſe. He was not to call any thing *Common* or *Uncleane*.

Maimon repeateth there another practiſe of theirs to the ſame purpoſe, but ſuch a one as will uncover too much if it be rendered in our words.

But the fitteſt inſtance to this end is from the *Lawes of*

blood. It is forbidden there that any man of *Israel* ſhould eate blood.

Alſo it is commanded that the Blood be ſprinkled upon the Altar, and moreover that it be covered with duſt, or ſprinkled upon the ground as water.

Some of the *Zabii* did uſe to eate the blood, ſome others who reckoned this to inhumanity, at the killing of a Beaſt reſerved the blood, and gathered it up into a veſſell or trench, and then ſitting downe in a Circle about the blood they eate up the fleſh, and ſatisfied themſelves with an opinion that their *Dæmons* fed upon the blood entertaining a ſtrong conceipt that this manner of ſitting at the ſame Table with their Gods would engage them to a nearer tie of converſation and familiarity, and promiſing to themſelves alſo that theſe ſpirits would inſinuate themſelves in dreames and render them capable of prophecy and things to come.

In reference to theſe *wayes of the Amorites*, God expreſſely forbad his people to eate blood, for ſo ſome of the *Zabii* did; and to meet with others who gathered it up into a Veſſell, he commanded that the blood ſhould be ſpilt upon the ground like water.

And becauſe they ate their ſacrifices in a Circle round about the blood, He alſo commanded that the Blood ſhould be ſprinkled (not about but) upon the Altar.

So here it is forbidden to any man of *Iſrael* to ſeeth a Kid *in the milke of the* Damme.

It is certaine that this muſt reſpect to ſome Idolatrous Rite of the Heathen, for to take any other courſe with it is not to tell the meaning, but to make a ſhift with the place.

Here to hope for any ſuch cuſtome to be found of the Heathen in groſſe, the labour hath been ſufficiently loſt already.

If it were true, as *Toſtatus* ſaid (but did not beleeve himſelf) that the Gentiles uſed to ſacrifice a Kid ſodden in the dammes milke to the God of the fields, it would make very much towards the matter. Thus much is ſo, that *Sylvanus* was the God of the woods and fields, and that milke was one of thoſe things which were to him offered in Sacrifice, as a Kid to *Faunus*.

nus. Milke alſo was among the Sacrifices of *Pan* the God of the Shepheards, and the ſame was offered to *Ceres* in the *Ambarvalia.* There is reaſon alſo why a Goate and Goates milke ſhould be of Reverent importance in the Heathen devotion, for *Jupiter* himſelfe ſuckt no other milke then this. It is expreſt upon a Reverſe of *Valerian* ſilver. The young God upon a ſhe Goat holding by one of the Hornes, with this Inſcription *Jovi Creſcenti.* Neither is it to be denyed, but that in the ſacrifices of *Bacchus* both a Kid and milke were offered. But of a Kid ſodden in the dammes milke in any Rites of late Heathen devotion it reſteth to be revealed as yet.

One *Simler* noteth, that ſome of the Hebrewes ſay, that the *Iſmaelites* uſed to ſeeth a Kid in Milke. 'Tis true indeed *Abarbinel* ſaith they doe ſo יום הזה to this very day. But ſee what *Aben Exra* ſaid to that upon the ſame place of *Exod.* 23. *&c.*

By the *Iſmaelites* we are to underſtand the *Arabians,* that is, the *Saracens* before, and the Turkes now. And yet in whoſe Ritualiſts as *Ben Caſem, Side Ben Hali, Abdalla &c.* if you finde any ſuch thing, it will be more then could be expected from them that have looked for it too.

That they eate Milke and Goates fleſh alſo I know, ſo doe we too; And what then?

If they did to the Text here, they are to ſeeth a Kid in Milke, which is more I thinke then the beſt man in the Kitchin will undertake to do, גדי בחלב אמו unleſſe he take time to doe it (as *Aben Ezra* ſaith.) But this is not all, a Kid is to be ſodden in *Goats milke*, and which is more then that too, it muſt be the milke of the damme.

The firſt words beare a troubleſome ſenſe, and the laſt are ſo plainely Magicall, that of themſelves they prevent any other way of interpretation. Therefore *Abarbinel* made his recourſe thus farre this way, as to thinke that it was an Idolatrous Rite of the Heathen, To ſeeth a Kid in Milke at the time of in-gathering of fruits, hoping by this to propitiate their Gods.

And he pretendeth as for a ground of his meaning the *Spa-*

niſh meſta a kinde of Country feaſt which their Shepheards uſe to make themſelves merry at twice a yeare with *Kidde* and *milke*.

But to eate *Kid* or *milke*, or both, is a continuall Nothing to this purpoſe.

The very words themſelves inſtantly import a Magicall preparation. Therefore the very learned *Maimon*, though he interpret this place for company as the ordinary Jewes do, yet he doubted not to caſt it upon *the way of the Amorites*, for this reaſon, becauſe he findes it twice annext to the 3 anniverſary turnes in the yeare, *Exod.* 23.19. 34. 26. *Tribus vicibus conſpicietur omnis maſculus tuus, &c.* And this reaſon (ſaith he) *magnum apud me pondus habet, licet eam hactenus in libris Zabiorum nondum viderim*, very much prevaileth with me, though I have not met with it in the *Zabian* bookes.

But it ſeemes the *Karraite* (quoted by Maſter *Cudworth* a learned man of the equall Univerſity) had met with this Tradition. The *Karraite* ſaith, that

It was a Cuſtome of the ancient Heathens, at the *In-gathering of their fruits to take a Kid, and ſeeth it in the milke of the Damme, and then* דרך מכשף *in a Magicall way to goe about and beſprinkle all their Trees and Fields and Gardens and Orchards, thinking by this meanes they ſhould make them fructifie and bring forth fruit againe abundantly the next yeare. So the Karraite.*

Note this alſo, that theſe *Zabians* might not make any other but a Magicall uſe of a Kid. Theſe *Worſhippers* did ſacrifice to the *Seirim* or Dæmons in the forme of Goates; Therefore the eating of Goates fleſh was forbidden them. Notwithſtanding, nay for that reaſon the Magicall uſe of Goates was Holy and religious.

More. N. p. 3. c. 46.

The Magicall preparation of a Kid hath a plaine reſpect unto the *Seirim* or Goat-Devills. But for the reaſons of the manner they cannot be given, for then it were not Magicall.

'Tis enough that ſuch a thing was uſed in the way of the *Amorites*, and therefore expreſſely forbidden to the people of God.

God. Alſo it may very well be thought that the People of God themſelves (ſome of them) drew downe this Example of the *Zabii* into their owne practiſe. Why not this as well as ſacrificing to the *Seirim* or *Devill-Goats*? *Levit.* 17. 7. If the people of God did ſo, that is *ſeeth a Kid in the milke of the Damme*, to haſten the maturation of their Fruits, then this was the reaſon why the Prohibition is ſo often repeated in the Law.

Maimon quoteth a like practiſe of the *Zabii* out of their booke *Avoda Henbattith*.

They purified certaine things (which the booke nameth) *having obſerved when the Sunne was in this or that degree. They performed ſome Magicall operations, and ſo went away with this perſwaſion, that whoſoever ſhould beſprinkle a new planted Tree with this charme, the Tree would fructifie in a ſhorter time then otherwiſe would have done.*

This affordeth another likelihood for the *Karraites* Tradition of ſeething a Kid &c. that this alſo was to be found in the *Zabians* bookes, though the learned *Maimon* had not yet met with it.

CHAP. XX.

James 4. 13, 14, 15.

Go to now ye that ſay, To morrow we will goe into ſuch a City and continue there a yeare, and buy and ſell, and get gaine.

Whereas ye know not what ſhall be on the morrow. For what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.

For that ye ought to ſay, If the Lord will we ſhall live, and doe this or that. 1 Corinth. 4. 19. 1 Pet. 3. 17.

IT was a Cuſtome among the Iewes, eſpecially and firſt to begin all things *with God*. They undertooke nothing without this Holy and devout Parentheſis אם יהפרץ האל If

God will. They otherwiſe expreſt it אם ירצה השם If the *Name* pleaſe, or אם יגזור השם If the *Name* determine ſo. And by the *Name* they meane the great one, *Jehovah*.

It was a phraſe of ſo *common ſpeech* with them that they contracted it into an *Abbreviation* of their kinde, which to avoid repetition at large, uſeth a letter for a word. *The Abbreviation is* א'ה. It is not onely a Phraſe of the Jewes and *Scripture*, but of all the men of the Eaſt.

You rarely meete with a booke written in the Arabick, but beginneth *Biſmillahi*, *In the name of God, &c.* An *Alcoran* eſpecially, or any other booke of their *Divinity*. And for the *Alcoran*, it does not onely All, or the whole Booke beginne ſo, but every *Surat* or Chapter of that *Scripture*, as they account it.

Not onely ſo, but they make a common uſe of this very expreſſion *If God will*. Their words are, (and the *Perſians* uſe the very ſame) אן שא אללה *Si Deus voluerit*, or אן שא אללה העלי If the High, or Almighty God will, as *Naſſyr Eddyn* in his Commentaries upon the Arabick *Euclid*, at the end of his Preface to the tenth booke, and elſewhere.

The Arabick Nubian Geographer beginneth his booke, in the Name *of the merciſull and compaſſionate God, from whom is helpe*. And in the end of his Preface, he ſaith the ſame thing in more words. *Quapropter potentiſſimi ac ſummi Dei, quem unum & ſolum eſſe fateor, qui ſufficientiſſimus atque optimus Protector eſt, auxilium expoſco.*

From the Orientall part of the World this manner of ſpeech deſcended downe upon all the Inhabitants of the Earth. The Greekes render it σὺν θεῷ which is the ſame with the Latines *Deo volente*, If God will. Of which you may ſee more, and very much to this matter, if you conſult with *Briſſonius de Formulis &c. Lib.* 1. *p.*68,69. *&c.*

Indeed it were very much, if we men of what Nation ſoever under Heaven, ſhould go about any thing without this ſeaſonable condition of *Gods helpe*. *If we live, and move, and have our being in him*, (as Saint Paul quoteth out of *Aratus*) and the Scholiaſt *Theon* interpreteth to be meant of God παρὰ τὸ ἄνωθεν τε

ἄνδρων τε θεῶν τε) certainly we ought not to venture upon any thing without *A Jove principium*. As he ought to be in all our thoughts, so especially in those of *enterprise and designe*, be it of the greatest, nay be it of the smallest undertaking. Especially we men, (I can beleeve the Angels of God doe so too) for though the *Gospell* say, that the providence of God cometh downe to the *price of a Sparrow*, (and were not *two of these sold for a farthing?*) Yet *Maimon* saith that *God doth not take care for Oxen*, but setting all other things aside maketh it his onely businesse to procure the matters of Mankinde. See his excellent discourse upon the Providence of God. *More. Nevoch. Par.3.C.17.*

Considering the engagements either of Gods provision, or mens usuall Fatalities, one would thinke this *manner of speech* to be equally naturall to the whole race of Mankind, yet (as I said before) the Jewes gave the first example, and they themselves brought it into use, but upon this occasion.

It relateth to one of the *wise sayings* of *Ben Sira* an old Sage of theirs, and beleeved by them to be *Jeremie* the Prophets Nephew. The *saying* is this

כלתא עלתה לגיננא ולא ידעה מה
מטי לה

i.e. The Bride went up into her Chamber, but did not know what was to befall her.

Upon this the *Perush* there maketh this Explication.

לעולם אל יאמר אדם שום דבר אלא בגוזר השם
ההוא אדם שהיה אומר למחר אשב עם ארוסתי בחופה
ואדבק עמה אמרו לו אמור אם גוזר השם אמר לדם
אם יגזור אם לא יגזור אני אשב עם ארוסתי למחר
בחופתי וכן עשה נכנס עם ארוסתו לחופה וישב עמה כל
היום ובלילה עלו שניהם למטה וקודם שיזקק עם
ארוסתו מתו שניהם למחר מצאו אותם מתים זה בזה אמרו
קושטא אמר בן הירא כלתא עלתה לגיננא ולא ידעה
מה מטי לה מכאן אמרו כל הרוצה לעשות שום דבר
ואמר אם גוזר השם ואם איני אומר לא יצלח לעולם

i.e. *Let a man never say* (he will doe) *any thing, without this* (exception) If God permit. *There was a man who said, To*

morrow

morrow I will sit with my Bride in the Bride-Chamber, and will know her there. *They said unto him, say,* If God will. *He said unto them, Whether* (God) *will or will not, to morrow I will sit with my Bride in my Bride-Chamber. So he did. He entered with his Bride into the chamber, and sate with her all day. At night they went both to bed, but they both dyed before they* knew one another. *When they found them dead in the morning each by other, they said the* saying *of* Ben Sira *was true.* The Bride went up into the Bride-Chamber, but did not know what was to befall her. *Upon this they said. Whosoever hath a purpose to doe any thing ought to say* If God permit, *Otherwise he is not like to prosper.*

The words of Saint *James* have a full respect upon this Tradition, you may easily perceive it, if you marke these words.

To morrow we will goe &c. especially the close. We shall live, and doe this, or that.

CHAP. XXI.

Amos 6. 1,3,4.

Wo unto them that are at ease in Zion, *&c.*
Ye that put farre away the evill day, &c.
That lye upon beds of Ivory, and stretch themselves upon their Couches, and eate the Lambes out of the flocke, and the Calves out of the midst of the Stall.

NOt so much to interpret the place, as the interpretation of that; and moreover to tell the meaning of a hard word in the Law, I make this animadversion.

The Note upon this in the *Midbar Rabba*, is בוא יראה כל שבט ושבט היה לו מיומס בפני עצמו כיון שהיה מבקש לילך למיומס שלו מעבור כל המרעה לפניו והיה בוטל חשמן שבהם ועומד עליו ושחטו i. e. *Goe downe and see how every tribe hath a Maiuma of its owne, and when any one is minded to goe to his Maiuma, he causeth all his flocke to passe*

Mid. Rab. fol. 238. Edit. Cracov. Venetæ. 158.

passe before him, and chooseth out the fattest, and killeth it, &c. But saith the Author of the Glosse here, גם לא מצאתי ולא שמעתי פירושו *I have not found, nor heard what should be the meaning of the word. David de Pomis* saith it is, שם אליו *the name of an Idol.* As *Philip Aquinas* thinketh, it answereth to מרבק *Marbeck* in the Text, and is to be rendred, *Saginarium, The stall. Munster* expounds it, *Socius Comes.* The *Aruch* quoteth the word in this passage out of the *Megillath Ecah*, ומכנוסי ן את המיומס ל תיאטרוז שלהן וראשו מגולה i. e. *And they bring in the Maiumas into the Theater with his head uncovered.* But for the meaning of the *Maiumas* either here, or in the *Midbar*, the Interpreters have left it in a very doubtfull condition. I may possibly have better luck, (I pretend not to so much skill as they had) in expounding the words. *Aruch.in* מיומם

Though the word in the *Aruch and* in the *Midbar* be the same, yet by the sense they cannot be of the same signification. The word in the *Aruch* (as I thinke) is taken from the Greeke Μίμος as the very next word, תיאטרו ן θέατρον, and meaneth no otherwise.

But for the meaning of the same word in the *Midbar*, it must needs beare another manner of construction: And if it be not that which is to follow, it will be hard, I am sure, to say what it is.

The fore-mentioned Author of the Glosse conjectureth from the sense, that it is to be meant of יום טוב *A Festivall day.* And this was the meaning of the *Midbar*, and to be understood of that *Maiuma* in the *Justinian* and *Theodosian Codes.* *C. De Maiuma L. unic. Cod. Theod. lib. 15. tit. 6.*

And that was (if *Suidas* knew it) Πανήγυρις ἐν τῇ Ῥώμῃ, *&c.* A Roman Solemnity celebrated in the month of May, when the Chiefe of the City of *Rome* were wont to go to *Ostia*, and there disport themselves, thrusting one another into the waters. The Glosse to the *Basilica* nameth not what, but saith it was a kinde of Solemnity observed by the Romans in the Month of May, but that it was done at Rome, and εἰς τιμὴν τῆς Μαΐας *to the honour of Maia.* And in *Æthicus* the Cosmographer it

is found that the People of *Rome* went in procession with the *Consul* to *Ostia Castorum celebrandorum causa solennitate jucunda. Tacitus* also maketh mention of a certaine sacrifice done at *Ostia* in the *Castors* Temple, *sed ventorum marisque causa factum*, saith *Ammianus Marcellinus*, *Lib.* 19. To *Lipsius*, all this is one and the same with the *Maiuma* in the Law.

Ad Lib. Annal. 11.

If there were no more in it then so, *Hotoman* did well enough, out of *Vandulphus*, to reckon this among the innocent sports: though that he should say it was *Armorum ludicra exercitatio, cum aliquot adolescentes mense Maio oppidum in aqua positum dimissi in aqua ludibundi oppugnabant*, is by I know not what authority.

The *Civilians* make some lesse; none more of the matter: *Bartol* said, it was *Ludus quidam*, a kinde of sport.

Cujacius, *Alciat*, *Gothofride &c.* hold themselves to the Tradition of *Suidas*, and *Gothofride* referres us to *Gregories Cosmographie*; *Cujacius* more correctly, to his Chronographie.

But it should have beene, not *Gregorii*, but *Georgii Chronographia*. Nor is *Georgius Cedrenus* to be meant, as *Cujacius* thought: but *Georgius Theophanes*. And the words are:

Ὁ δὲ βασιλεὺς ποιήσας Μαϊουμᾶν ἐν Σοφιανοῖς, ἐκάθισεν ἐπὶ σάγου μετὰ τοῦ υἱοῦ αὐτοῦ. Which *Anastasius Bibliothecarius* rendreth; *Præterea maioma facta Imperator in Sophianis sedit cum filio suo &c. Hist. Miscell. lib.* 23. *Gyraldus* guessed it to be the *Floralia*, with which indeed it can compare in obscenity and debauchment.

But it is not made known by any of all this, what the *Maiuma* was. 'Twas an Orientall Celebration (as *Baronius* well observed) but of what sort, onely *Johannes Antiochenus* hath discovered. The Author had before related out of *Pausanias* the Chronographer, that *Sosibius* an *Antiochian* had left as a Legacy to the City of *Antioch*, the yearely Revenue of fifteene Talents of Gold, towards the expence of the publick sports: which by the corruption of the Feoffees having beene disposed of the wrong way, the Citizens petitioned the Emperour

perour *Auguſtus*, that it might be reſtored to the firſt uſe. Which was granted: but the ſame caſe falling out againe, they addreſſed a like ſuit to the Emperour *Commodus*, by whoſe commands the Legacy was againe ſhared, and a due portion thereof ſet out for the Olympick Games; another for the *Circenſian*, Εἰς λόγον ἐπιδοξομένῳ ἀμέμπτως ὑπτελουμένῳ καὶ τιμὴ ἡλίῳ ἡμέρᾳν, τεττέσι, καὶ κυείαιλῳ, &c. *Joh. Antioch. Mſ. in Archiv. Barocc. Bibliothec. Bodleian.*

Οὑμοίως δὲ καὶ εἰς λόγον σκηνικῆς ἑορτῆς τυκλεεινῆς ὑπτελεμβόης καὶ ἔτι γ ἧς λεγομβόων Οργίων, ὅτερ ὅζι, μυσηρίων Διονύσυ καὶ Αφροδίτης· τετέσι, τῶ λεγομένῳ Μαιεμᾶ, διὰ τὸ ἐν τῷ Μαίῳ τε καὶ Αρτεμισίῳ μιῶ ὑπτελεῖδζ τιῶ αὐτίω· ἑορτίω, ἀφώεισε φανερὸν χρυσὸς ποσότητα λόγω λαμπάδων καὶ καυδήλων, καὶ ἧς ἄλλων ἧς προχωρούντων ὑπ τιῶ πανήγυειν ἧς λ ἡμερῶν τερπῶν παννυχίδων. i. e. *In like manner alſo for the trieterickall ſports (celebrated by night in Tents, I meane the Orgia, that is the Myſteries of* Bacchus *and* Venus, *commonly called the Maiuma, for that they were ſolemniz'd in the month of May) a conſiderable ſumme of the Gold was ſet out for the charge of Lampes and Candles, and other neceſſaries for this Solemnity or Wake, in which they took their pleaſure for the ſpace of thirty whole nights together &c.*

I muſt not here uncover the μαχλᾶντα *Veneris* ὄργια, as *Clemens Alexandrinus* calls them: It is not once to be named amongſt us, what this people did in the darke: Απόσβεσον ὦ Ιεροφάντα, τὸ πῦρ. αἰνίδται, διδάσκε, τὰς λαμπάδας. ἐλέγχει σου τὸν Ι'άκχον τὸ φῶς, &c. as the ſame Author. *Clem. Alex. in Protrep.*

Illud vero (ſaith the Emperour *Arcadius*) *quod ſibi nomen procax licentia vindicavit*, Maiumam, *fœdum atque indecorum ſpectaculum, denegamus. Cod. Theodoſ. Lib.* 15. *Tit.* 6.

It was forbidden, as (*Meurſius* tooke it) by the LXII. Canon of the Synod in *Trullo*: Καλάνδας, καὶ βοτὰ, καὶ βρυμάλια, ἢ καὶ τὴ πρώτῃ τῦ Μαΐυ πανήγυεις. &c.

But the reading there is not, ἢ τῃ πρώτῃ τῦ Μαΐυ, the firſt of May; but, Τῦ Μαρτίυ μιῶός; the firſt of March. And ſo the Arabick Code מן רווס אלאול ואליום אלסחר i.e. And the firſt day of the firſt Month, that is, *Niſan* or *March*. *Cod. Concilior. Arab. MS. in Archiv. Bibl. Bodleian.*

For the derivation of the word, if any ſuch diſport in the waters was made, as *Suidas* remembreth to us, it were obvi-

ous to fetch it from the Orientall מיום *Majim*. Or if it were found that these *Orgia* were first, or most celebrated at *Maiuma* (the sea side of *Gaza*) 'tis possible that the place might give name to the celebration. Which hath the more colour, for that in the *Tetrampodus* or *Quatresois* of that City upon an Altar of stone there stood a marble statue of *Venus*, representing the figure γυναικὸς γυμνῆς, ἐχύσης ὅλα τὰ ἀχήματα αὐτῆς φαινόμενα; of a naked woman, &c. as *Marcus Diaconus in vita Porphyrii Gazæorum Episcopi*: otherwise, the Authors owne derivation must be taken.

Metaphrast. Mss. in Archiv. Barroc. Feb. 25.

If the Prophet may at all be understood in the sense of the *Midbar*, it soundeth not much unlike to that which the Emperour *Julian* told the *Antiocheans* in his *Misopogon*.

Τμῶν δὲ ἕκαστος ἰδίᾳ μὲν εἰς τὰ δεῖπνα καὶ τὰς ἑορτὰς χαίρει δαπανώμενος, καὶ δ' οἶδα πολλοὺς ὑμῶν πλεῖστα εἰς τὰ δεῖπνα τῶ Μαϊουμᾶ χρήματα ἀπολέσαντας, ὑμῶν δὲ ὑμῶν αὐτῶν καὶ τῆ σωτηρίας τῆ πόλεως οὐδεὶς φύσει, ὅστε ἰδίᾳ μὴν πολιτῶν, ὅστε ἡ πόλις κοινῆ. *There's none of you all* (saith he) *but can willingly spend upon your private banquetings and feasts, and I well know how much many of you can throw away upon the* Maiuma: *but for your owne, or the Cities safety no man offereth up any thing either in private or in publike.*

The word of *Amos* is: *Woe to them that are at ease in* Zion *&c. That stretch themselves upon their Couches, and eate the Lambes out of the flocke, and that chaunt to the sound of the Violl. &c. That drinke wine in bowles &c. But they are not grieved for the afflictions of* Joseph.

CHAP. XXII.

CHAP. XXII.

The meaning and Conſiderations of Light in Scripture.

GOD *is Light, and in him there is no darkeneſſe at All* John 1.

The Reflexion of this Originall Glory ſhining upon the duſt, the duſt became *Light*, that is *man*, for ſo the Ancients termed him; φῶς γὰρ τὸν ἄνθρωπον ſaith *Phavorinus*, *we call a man light*: but the opacous body of ſinne interpoſing it ſelfe betwixt this borrowed Light, and the *Fountaine*, caſt a ſhadow, the *ſhadow of death*.

The darkneſſe being ſo thicke and ſo exceeding, that (if we regard what the Maſter of the Sentences hath ſaid) the Sunne it ſelfe ſhined 7 times brighter before the fall, then ever it did ſince.

To bring the world out of that darkeneſſe into this *Marvellous Light*, the *day ſpring* from on high was to viſit us. To prepare for this day there firſt appeared a *Burning* and a *ſhining Light*. *John* 1. but he was not *that Light*, but came before *to beare witneſſe of the Light*. Soone after *Jeſus*, that is (as in the China *Tongue* it ſignifieth) the riſing Sunne, that Sunne of Righteouſneſſe, himſelfe aroſe with healing in his wings, *Malac.* 3. It was then the longeſt Night in all the yeare; and it was the midſt of that, and yet there was day where he was; for a glorious & betokening *Light* ſhined round about this *Holy Child*. So the Tradition, and ſo the Maſters deſcribe the Night-peice of this Nativity. *Iulii Schiller. præfat. in Uranograph. Chriſtian. p. 6. Col. 2.*

At his *Tranſfiguration* a greater Light ſhined about him. His face was brighter then the *Sun*, and his very Clothes whiter then the *Light*. Till now the *Father of Lights* himſelfe dwelt in the *thicke darkeneſſe*, never ſhewing himſelfe but in a *Cloud*; but in theſe laſt dayes, he is God *manifeſt*, 1 *Tim.* 3. 16. and in the *Brightneſſe of his glory*, *Heb.* 1. I doe not finde, (ſaith Venerable *Bede*) among ſo many Angels, that were ſent before the Law, that ever any were ſeene with a Light ſhining about them.

Now a Light ſhineth about S. *Peter* in the priſon, and about Saint *Paul* φῶς ἱκανὸν, a *very great Light.* Nay a Light ſhined about the Shepheards too. And though it were then the dead of the Night, yet the word was brought by the Angell *hodie Natus eſt, &c.* This *day is borne to you &c.* Therefore alſo at the ſetting of this Sunne which was the Reverſe part of the Myſtery, darkeneſſe fell upon the Earth, the Naturall Sunne eclipſed in the midſt of Heaven, and therefore the Moone making it more then Midnight in the ſubterraneous poſition all of the colour of *Saturne* the ſignifier of blackneſſe, who riſing from the Horoſcope beheld theſe two Eclipſes in a ſquare Malignant *aſpect.*

Not ſo onely, for in the ſelfe ſame day (which is more perhaps then you have heard of) there happened a naturall deſection of the Moone in the 11 of *Libra*, beginning at *Hieruſalem* about 6 in the Evening, in ſo much that the Sun was no ſooner gone downe, but the Moone appeared in the Eaſt Eclipſed of more then halfe her Light; So that as the Light was taken from that day, ſo darkeneſſe was added to that Night, and within the ſpace of 6 houres, the Sunne was once unnaturally, and the Moone twice Eclipſed. The Calculation and Figure of this Lunar Eclipſe, you may ſee (if you will) in *Chronologia Catholica Henrici Buntingii fol.* 237. *b.* & 238. *a.* See alſo *Sethus Calviſius in Tiberius Cæſar. ad An. poſt Ch. n.* 33. to the 3 day of *April.*

As our Lord himſelfe, ſo his *Goſpell* alſo, is called *Light*, and was therefore anciently never read without a burning Taper, *etiam ſole rutilante* ('tis Saint *Hieromes* Teſtimony) though it were Lighted in the Sunne. Suppoſing therefore out of *Albumazar*, that every Religion is governed by ſome *Planet*, as the *Mahumetan* by *Venus*, the Jewiſh by *Saturne*, &c. Some *Aſtrologers* did not inconveniently to attribute the Chriſtian to the Sunne.

Not the Goſpell, but the Preachers of it alſo are called Lights; *Vos eſtis Lux Mundi*, *ye are the Light of the World*; and the firſt Preacher of *Repentance* was ſaid to be *Lucerna ardens, &c. a burning and a ſhining Light.*

The

The carefull Church perceiving that God was ſo much taken with this outward ſymbole of the Light, could do no leſſe then goe on with the Ceremony. Therefore the day of our Lords Nativity was to be called ἐπιφάνια the *Epiphany*, or appearing of the Light; and ſo many Tapers were to be ſet up the Night before, as might give Name to the *Vigil Vigilia Luminum*. And the Ancients did well to ſend Lights one to another, whatſoever ſome thinke of the Chriſtmas Candle.

The receiving of this Light in Baptiſme they call'd not uſually ſo, but φωτισμὸς, *Illumination*, which further to betoken, the rites were to celebrate this Sacrament, ἀπτομένων πάντων τῶν κηρῶν, &c. with all the Tapers lighted, &c. as the Order in the *Euchologue*. The *Neophytus* alſo or new convert received a Taper lighted and delivered by the *Myſtagogus*, which for the ſpace of ſeven dayes after he was to hold in his hand at Divine Service, ſitting in the Baptiſtery.

Ακολουθία τῆς ἁγίας βαπτίσμ. *Eucholog. fol.* ξα. *A.*

Who perceiveth not that by this right way the Tapers came into the Church, myſteriouſly placed with the Goſpell upon the Altar, as an embleme of the truer Light?

It was imitated againe by the white garment received at the ſame time in Baptiſme, as the Emperours expound it in *Theodoſian's* Code; *Cæleſtis Lumen Lavacri imitantis novam ſancti Baptiſmatis Lucem veſtimenta teſtantur. Cod. Theod. de ſpectac.* So the Prieſt in the *order* of *Severus*. אפרון לבושיכון וחורו איך תלגא ונהרו זיויכון כרמות מלאכא *Change* (ſaith he, beſpeaking the new Converts) *your Garments, and be white as the Snow, and let the Light ſhine as the Angels.*

Remaining yet unto us of this is that which we more commonly call the *Chriſome* (*ab unctione*, as the Manuall, &c.) wherewith the women uſe to ſhrowd the Child, if dying within the Moneth. Otherwiſe it is to be brought to the Church at the day of purification.

But by an Order of Baptiſme in *Edward* the ſixth's Liturgy of the yeare, 1549. it was to be put upon the Child at the Font; for the Rubricke is, Then the Godfathers and Godmothers ſhall take and lay their hands upon the Child, and the

the Minister shall put upon him his white Vester, commonly called the Chrisome, and say

Take this white vesture for a token, &c.

And good reason; for φωτεινοῖς ἀνθρώποις κατ' ἄλληλον τὸ λευκόν, White doth best of all become the Children of Light, saith *Clemens Alexandrinus.*

The Apostles in the *Alcoran* are call'd *Elhavariuna, the white men, Viri vestibus albis induti,* (as our *Robert of Reading* translated it) *Men clothed in white apparell.* So also they are called in the Arabick Preface to the foure Evangelists, and for the same reason, *Ut viri doctissimi putant,* saith *Kerstenius in vit. 4 Evangelist. p. 16.* Some Commentatours upon the *Alcoran* I know give another derivation of the word, but it concerneth not this place. *'Tis the colour of the Angels cloathes,* Apoc. 4.4. *Nay the Ancient of dayes Himselfe is said to goe in White,* Dan. 7.9.

And that our Holy Garments are of this colour, the reason is good, as respecting the Gospells Light.

The funerall Tapers (however thought of by some) are of the same harmelesse Import. Their meaning is to shew, that the departed soules are not quite put out, but having walked here as the Children of the *Light*, are now gone to walke before God in the *Light* of the *Living.*

The Sun never arose to the Ancients, no not so much as a Candle was lighted, but of this signification. *Vincamus* was their word, whensoever the Lights came in, φῶς γὰρ τὴν νίκην, for Light (saith *Phavorinus)* betokeneth victory. It was to shew what trust they put in the Light, in whom we are more then Conquerours. Our meaning is the same, when at the bringing in of a Candle we use to put our selves in minde of the Light of Heaven; which those who list to call superstition, doe but *darken Counsell by words without knowledge,* Job. 38.2.

But the Rising of the Sunne was observed with a more solemne Oraison; For no sooner did this Light appeare, (so the Syriack Rituall) אמתי דדנח שמשא מהפכין אפיהון למדנחא וסגדין לאלהא ואמרין בנוהרך חזינן נוהרא ישוע מלא

מלא נוהרא דאנת הו נוהרא שרידה דמנהר לכל ברין
אנחר לן בנוהרך נאיא צמחה ראבא שמינא *but every man was to turne himſelfe towards the Eaſt, and worſhip God, and then ſay this prayer. Jeſus full of Light, in thy Light may we ſee Light, for thou art the true Light, which enlighteneth every man that cometh into the world. Enlighten us with the glorious Light of thy Heavenly Father.*

CHAP. XXII.

Gen. 1.7.

תהום רבה *Tehom Rabba.*

And God made the Firmament, and divided the waters which were under the Firmament from the Waters which were above the Firmament, &c.

Upon my uttermoſt ſtrife with this Place, I ſee not how it can be well avoided but that an *Abyſſe* of waters muſt be granted to be above the Supreameſt Orbe. God I know hath *bound up the waters in his thicke Clouds, and the Cloud was not rent under them.* And the *Aire* it ſelfe is not ſo unlike to water but that (as ſome undertake) it may be demonſtrated to be navigable; and that a Ship may ſaile upon the Convexity thereof by the ſame reaſon that it is carried upon the *Ocean.*

Job. 26. 8. *Albert. de Saxon. lib.* 3. *Phyſic. Q.* 6. *art.* 62. *concluſ.* 3. *Mendoza virid. Lib.* 4. *problem.* 47.

But to take *theſe waters* for the *Cloudy* part of Heaven, is not poſſible from the Text. For the רקיע *Rakia* or *Expanſum* is to be meant of the whole Frame, for *He called the Firmament Heaven*, and the waters are to be above all this; for the word מעל *meal*, cannot be otherwiſe (but violently) conſtrued, notwithſtanding what *Paræus*, *Junius*, and others have informed.

And 'twas too ſuddainly apprehended of thoſe who think that the *Waters above the Heavens* called upon by the Pſalmiſt

and the three Children in their Song to praiſe the Lord, can be taken for the Watery Region of the *Aire*, for in the ſame *Canticles*, by an expreſſe enumeration of all the *Meteors*, this Region is diſtinctly invited to the like Celebration. *O every Showre and Dew, bleſſe ye the Lord, &c. Fire and Haile, Snow and Vapour, Stormy winde fulfilling his word, &c.*

According to the firſt Modell of the Creation the ſtories of this *Great Pile* ſtood not as now they doe. *The Earth was without forme and void, i. e.* (as ſome would have it, But I have told you the meaning of it before) unbecomed with that glorious furniture which now it hath, ſtanding all covered over with a Globe of waters vaſtly extending, which *the Maker* did, to ſhew that *the Earth was his before he gave it to the Children of Men*, Pſal. 115. 16.

Here he might have ſtaid his hand reflecting upon himſelfe this *Mighty Power* which could ſettle ſuch a ponderous maſſe upon it ſelfe. But to ſhew alſo that *He created it not in vaine, but formed it to be inhabited*, Iſay 45. 18. *He divided the waters from the waters by a Firmament or Heaven.*

The waters below this Firmament he commanded to gather together, which made the *Seas*.

And the dry land appeared. Not now ſo preciſely globous as before, But recompenced with an extuberancy of Hils and Mountaines for the *Receipts* into which he had ſunk the waters. In the ſpace above the *Firmament*, *He laid up the Depth in Store-houſes*, Pſal. 33. 7. From whence when He *uttered his voice* (as at the Floud) *there was a multitude* (or Noiſe) *of Waters in the Heavens*, Jer. 10. 13.

And whoſoever ſhall looke back with an unintereſted eye upon that immane, & (if the *Scripture* had not ſaid it) all incredible Deluge will be farre to ſeeke how ſuch an impoſſible confluence of waters could otherwiſe be aſſembled together.

For to lay the charge of this huge effect unto the Starres, or any Conjunction of the Superiour Bodies, as *Abraham* and *Albumazar* did, is not to releaſe, but entangle the Wonder; For beſides that thoſe *Lights* above are not intruſted with ſo unlimited a power, no not in their ſtrongeſt conſpiracies of Influence;

Influence; the *Aſtrologers* tyed the *Conjunction* to a falſe time, as the Learned *Mirandula* fully enough, though himſelfe not ſo truely, hath declared againſt them.

A *Conjunction* indeed there was of ♄ and ☿ going before the floud, but looking upon the *effect* at ſuch a diſtance as could be of no conſiderable availe.

And indeed for any hand the Stars could have in this matter we are to receive it at the ſame rate as that of the *Arabian* Aſtrologers to the *Ægyptian Caliph*.

They anſwered that the cauſe of *Noahs* floud was שהיו כל השבעה כוכבים במזל דגים that there happened at that time a Conjunction of all the Planets in ♓ Piſces. *Sepher Jucha-ſin fol.* 148. *b*.

And yet the ſame *Aſtrologers* foretold of a particular deluge to be at ſuch a time in the *Deſerts* of *Arabia*, which (if the *Story* mock not) proved true; for the *Pilgrimes* to *Mecca* (ſo that ſaith) were drowned upon thoſe Sands, where others before time had periſhed for want of waters.

And to give up that account which the Common People in Philoſophy uſe to doe, that theſe *mighty waters* could be emptyed out of the *bottles of Heaven*, the *Clouds* whatſoever or Condenſations of Aire runneth us a ground upon a ridiculous courſe in Nature, or indecent in Miracle; whereas if we betake our ſelves to this other way, one onely entercourſe of *Omnipotency* will ſerve the turne, to force downe the motion of theſe waters by a *high Hand*, which otherwiſe according to *Received Nature* muſt have beene more then 100 yeares in falling.

What if it rained 40 Dayes and 40 Nights, had it rained 40 yeares what could this have done towards ſuch a heap of flouds as *prevailed above the higheſt mountaines* 15 *Cubits upwards*? be their perpendicular height taken after the moſt moderate eſtimation.

So that in juſtice of reaſon we may conclude, that theſe *Decumani fluctus* could not be raiſed without a ſupply from this *great Abyſſe*; and unleſſe *one depth had called another*.

And the *Scripture* it ſelfe confeſſeth as much, that the *fountaines of the Tehom Rabba or this great Deepe*, or (as the

Angel calleth them in *Eſdras*) the Springs above the Firmament, were broken up, *Gen.* 7. 11. the ſame *Deepe* upon the Face whereof the Darkeneſſe was. *Gen.* 1.2. for the Spirit of God moved upon the waters.

And at the abatement of theſe waters when *God remembred Noah*, the ſame Fountaines of this *Deepe* are ſaid to have beene ſtopped *Gen.* 8. 2. which can admit of no other (but a miraculous) ſenſe; for we cannot underſtand it of any ſubterraneous Abyſſe, without an open defiance to the Principles of Nature.

Therefore betwixt the *Heavens* and the *Heaven of Heavens* there muſt be a *Tehom Rabbah*, or *great Deepe*, and for this it is that he is ſaid to have layed the Beames of his *Chambers* in the waters, *Pſalm.* 104. 3. His upper Chambers it ſhould be (as the *Saxon* rightly) and it maketh very much for the matter, for it will follow from this that theſe Chambers were the Heaven of Heavens. Where *the Lord is upon many* (or great) waters. *Pſal.* 29. 3. And *Wiſdome* ſaw him ſet *this compaſſe upon the Face of the Depth. Prov.* 8.27.

And he is ſaid to have watered the Hills from theſe Chambers *Pſal.* 104.13. Not from the *middle Region* of the *Aire*, for the Tops of ſome Hills (*whoſe heights are his*, *Pſal.* 95.4.) are lifted up above all the Clouds. But he watered the Hills from this great Abyſſe, when at the flood thoſe Cataracts of Heaven were opened.

But let the Hills be taken for ſuch as *flow with milke, and*
Joel. 3. 18. *drop downe with new Wine*, even thus alſo it may be ſaid, that he watereth them from theſe Chambers, that is, from *Above*. The reconcilers on the contrary part are forced to make uſe of more unmannerly Conſtructions.

But let the Chambers be taken as before *v.* 3. by reſult at leaſt it was that from theſe he watered the Hills whatſoever, and ſatisfied the Earth with the fruit of his workes *v.* 13.

I am almoſt perſwaded to thinke, that untill *Noahs* time *The Lord God had not cauſed it to raine upon the Earth, but a miſt went up and watered the whole face of the ground. Gen.* 2. 5, 6. And a River went forth of *Eden* to water the Garden

&c.

&c. *verſ.* 10. But in the 600 yeare of *Noah's* life, in the ſecond month, &c. *Gen.*7.11. *Hee cauſed it to raine upon the Earth, &c. v.*4.

It is no ſtranger a thing then to finde the whole Earth in ſuch a caſe for that time as the Land of *Ægypt* hath beene ever ſince, or thoſe everlaſting Hills which (the dayes of *Noah* ſet out) were never yet *wetted with the dew of Heaven.* If it bee otherwiſe, how could he then firſt ſet his Bow in the Cloud? for as *Porphyrie* ſaid it muſt have been there before.

I ſay then, that proportioning the perpendicular height of the Mountaines to the Semidiameter of the Earth, there is nothing to hinder but that this aboundance of Waters ſupplyed from the Springs above the Firmament might be ſunk into the Cavernes of the Earth, from whence it hath been upon occaſion called forth by the heat and influence of the Hoſt of Heaven. And ſo ever ſince as Heate and Cold, Summer and Winter, Day and Night, ſo the Former and the Latter Raine hath not ceaſed.

Our Saviour may ſeeme to have pointed to thoſe *Springs above the Firmament*, where he bringeth in Father *Abraham*, ſaying to the Richman, *And beſides all this betwixt us and you there is a* Great Gulfe *fixed, &c. Luk.*16.26.

All this is intimated in the name of Heaven, *Shammajim*, שמים from the waters there, as *R. Joſe in Chagiga. fol.* 12. *a.* *Talmud in chagig. C.*2.

If it found ill that any corruptible Nature ſhould be lodged above the Heavens, it will bee anſwered, that the Heavens themſelves are in no better condition whoſe *matter* howſoever truſted by ſome ill husbands in Philoſophy to an inamiſſible Forme, yet hath beene found ſubject to the like Paſſions with that here below, as the well knowne *Tycho* hath demonſtrated in the caſe of the New Starre.

To doubt the paſſage of the Bleſſed through this great Abyſſe is an effeminacy of Beleefe, for not to ſay that the Children of *Iſrael* paſſed through the Red Sea upon dry Land: *Theſe waters are themſelves to paſſe through that fire unto which the Heavens and the Earth which are now, are reſerved and kept in ſtore,* 2 Pet.3.7.

The suspension of these waters in a violent situation (if such it be) I no more marvail at then that the thick Clouds bound up with so many Waters should hang in the Aire *unrended under them:* lesse then at the *Stretching of the North over the empty place, or the hanging of this Earth upon Nothing,* Job 26.7.

Vid. Scheineri Ros. Ursin.

In all this I must acknowledge that there is something of the Paradox (which yet hath beene done over by others too and more elaborately) and so I would be taken for the present, but that is till I can see how otherwise the Text it selfe can be likely to come off clear.

CHAP. XXIV.

Deut. 22.3.

אבן טועין

Lapis errantium.

And with all lost things which he hath lost, and thou hast found, shalt thou doe likewise.

Talmud. in Bab. Metz. fol. 28.

TO this purpose The Great Stone in *Ierusalem* remembred of by the *Gemara* in *Baba Metzia*, אבן טועין חיתה בירושלים כל מי שאבודא לו אבירה נפנה לשם וכל מי שמוצא אבירה נפנה לשם וה עומד ומכריו וזה עומד ונות ן זימנין ונוטלת *i.e. In Hierusalem there was a stone of the Strayes. He that had lost or found any thing, was to repaire thither. He that had found was to stand there to produce it. Hee that had lost, to tell the Signes and Markes.* כל מי שמצא *He that had found any thing that was lost, was to cry it three times, and after seven dayes once more, &c. Ibid.* See also the *Misne Torah, Part 4. Halac.* גולה ואבדה *Cap. 23. Sect. 3.*

But the Benefit of the Provision reacheth not unto us, for by the Rules in *Baba Kama*, (and generally by all their Canonists) A Jew is not only not bound, but forbidden too to restore any thing that is lost, to a Christian. And yet by the *Ierusalem Talmud, Hee is bound to restore for the sanctifying of the name of the Lord,* as the *Tseror Hammor* hath observed.

CHAP.

CHAP. XXV.

Heb. 12. 24.

Sanguis Abel.

And to the bloud of ſprinckling which ſpeaketh better things then that of Abel.

SOme Copies (as the *Regia Biblia*) read it κρείττονα λαλοῦντι παρὰ τὸν Αβέλ. *which ſpeaketh better things then* Abel. So *Fabricius* tranſlated the Syriack, but unfaithfully. For there it is, as We, *Better things then that of* Abel. So the Hebrew, The Arabick yet more expreſly. *Speaking more then, or above the bloud of* Abel.

Τὸ γὰρ τοῦ Αβὲλ ἐλάλησε; But did the bloud of *Abel* ſpeak, ſaith *Theophylact*? Yes. It cryed unto God for vengeance, as that of ſprinckling for Propitiation, and Mercy. Which is *Cyrils* alſo, and the moſt received Interpretation.

And yet *Theophylact* (as *Oecumenius* alſo) is more inclinable to think, that the voyce of this bloud is that whereby *Abel* though he be dead, yet ſpeaketh. That is (ſaith *Photius*) ἀεὶ μνηστὸς ἐστιν in the expreſſions of memory and Celebration, in that Teſtimony given him by the God that anſwereth by fire. So *Theodotion* rendreth, Επέβλεπεν ἐπὶ τὰς θυσίας Αβὲλ καὶ ἐνέπρησε. i. e. *And the Lord had reſpect unto Abel's Offerings, and ſet them on fire. By which hee obtained witneſſe that hee was Righteous. God himſelfe thus teſtifying of his Gifts, Heb.* 11.4.

He is therefore called the *Righteous Abel.* And this bloud is called the *Righteous Bloud, and reckoned from him, Mat.* 23.35. *Luk.* 11.50.

And the Bloud of *Abel* was ſo Holy and Reverend a thing, in the ſenſe and Reputation of the old World (they ſay ſo) that the men of that time uſed to ſwear by it. The learned Maſter *Selden* hath obſerved as much out of *Sahid Aben Batric*, That the *Sethians* took a Solemne Oath upon the bloud of

of *Abel* that they would not goe downe from their Holy Mountaine into the plaine of the *Cainites*.

The same Tradition is to be found in the *Arabick Catena*, where also I observe that they used to say their prayers in the name of this Bloud, as in a short *Letany* there said to have been conceived by *Noah*, and dayly prayed in the *Arke* before the Body of *Adam*.

The Arabick Copy which I goe by is written in Syriack Letters and there indeed the word is אלזגר *Alzaghar*, but mistaken as I think for that which I have put downe.

הדא צלאה נוח אללהם בחקך עליך ולא שיא אעצם
מנך אנטר: אלינא בעין אלרחמה ואלראפה ונגנא מן
הדא אלזחר ואנהצנא מן הדא אלרוטה בחכרה אדם
חל יקתך אלאולה בדם האביל צפיך בחסן שית אלדי
רצאך לא תעדנא מע אלדיחאלפוא וציך אלא תגפל
ענא מן רחמתך לאנך נגנא ולך אלמגד מן בל עמלה
ידיך אבדא וכאנוא אולארח יקולוא אלמין יא רב
Cat. Arab. c. 24.

The Prayer of Noah.

O Lord, excellent art thou in thy truth, and there is nothing great in comparison of thee. Look upon us with the eie of Mercy and compassion, Deliver us from this deluge of waters, and set our feet in a larger Room. By the sorrows of Adam *thy first made Man, By the blood of* Abel *thy holy one, By the Righteousnesse of* Seth *in whom thou art well pleased, Number us not among those who have transgressed thy Statutes, but take us into thy mercifull care: for thou art our Deliverer, and thine is the praise from all the works of thy hands for evermore.*

And the sons of Noah *said, Amen, Lord.*

Here

Here I ſhall need to make you a Note or two as concerning this Prayer. It may poſſibly ſeem ſtrange to you, that this oraiſon ſhould be ſo dayly ſaid before the body of *Adam*.

To take you off from that, you muſt know that it is a moſt confeſt Tradition among the Eaſterne men (and Saint *Ephrem* himſelf is very principall in the Authority) that *Adam* was commanded by God (and left the ſame in charge to his poſterity) that his dead Body ſhould be kept above ground till a fullneſſe of time ſhould come to commit it פּי וסט אלארץ to the *middle of the Earth* by a Prieſt of the moſt high God.

For *Adam* prophecyed this reaſon for it, לאן תם יכון חאלצי וחאלץ כר אולאדי that *there ſhould be the Redeemer of him and all his Poſterity*. *Saidus Patriarch. Alexand. Arab. MS. in Archiv. Bibliothec. Pub. Cantabrig.*

The Prieſt who was to officiate at this Funerall they ſay was *Melchiſedec*; and that he buryed this body at *Salem*, which might very well bee the middle of the habitable world as then, and that it was indeed ſo afterwards, it hath been told you before.

Therefore (as they ſay) this body of *Adam* was embalmed and tranſmitted from Father to Son by a Reverend and Religious way of conveighance, til at laſt it was delivered up by *Lamech* into the hands of *Noah*, who being well adviſed of that faſhion of the old world, which was to worſhip God toward a certaine place, and conſidering with himſelfe that this could not be towards the Right (which was the Eaſt) under the inconſtancy and inconvenience of a Ship, appointed out the middle of the Arke for the *place of Prayer*, and made it as Holy as hee could by the Reverend preſence of *Adams* Body.

Towards this place therefore the prayer was ſaid, not as terminating any the leaſt moment of Divine worſhip in the body (it were a ſtupid thing to think ſo) but (where it ought to be, and where all worſhippers doe, or ſhould do ſo) in God himſelf and only him, as the very Tradition diſtinctly cleareth the caſe. פלמא כאן יצבח אלצכאח כאן נוח יקף קדאם נסר אדם וקראם אללה הו ובניה מאם וחאם ויאמר ובאן נוח יצלי ואלדה ונסאהם מן גובי צלספינה *Caten. Arab. c. 25 fol. 56. b.*

אלספינה יקולון אמין יא רב that is, *And ſo ſoone as ever the day began to to breake*, Noah *ſtood up towards the Body of* Adam, *and before the Lord, he and his ſonnes*, Sem, Ham, *and* Japheth, *and* Noah *prayed*, &c. *and his Sonnes and the Women anſwered from another part of the Arke*, *Amen Lord*.

Where you may note too, (if the Tradition bee found enough) the Antiquity of that fit cuſtome, (obtaining ſtill, eſpecially in the Eaſterne parts) of the ſeparation of Sexes, or the ſitting of women apart from the men in the *Houſes of God*. Which ſure was a matter of no ſlight concernment, if it could not bee neglected, no not in the Arke, in ſo great a ſtraightneſſe and diſtreſſe of Congregation.

That this was a practiſed uſe in Primitive Chriſtianity, I think is not much doubted of.

Jac. Gothofred. Marus cap. 3. *Marii cap. 3.*

And to this ſenſe the learned *Gothofred* (by a ſtrange reach of unuſuall ſagacity, untieth or intangleth (for I know not which to call it yet) that intractable paſſage (as to us) of St. *Paul* to the *Corinthians*, 1 *Cor.* cap. 11. v. 10. *For this cauſe ought the woman to have power on her head becauſe of the Angels*. So wee tranſlate according to the received Greek, which is, Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους.

But *Gothofred* would have it to read thus, Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουβίαν [*exuvium*] ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγέλους, or ἀγελαίους. And then the Engliſh muſt be. *For this cauſe ought the woman to have a vaile or covering upon her head becauſe of the young men*.

It is not denyed at all but that a vail or covering is to bee meant here, and indeed the vulgar tranſlateth it ſo.

And for Ἀγγέλους to be written inſtead of Ἀγέλους, was an eaſie and obvious eſcape.

Though I dare not altogether undertake for the Reading, yet I will adde this improvement to it.

In a Manuſcript Arabick Tranſlation in *Queenes* Colledge library, I find indeed the place rendred thus, ולדלך אלאמראה מחקוקה אן יכון לאסהא סלטאן מן אגל אלמלאיכה that is, *And for this cauſe it is commanded that there ſhould bee a* Sultaan, *or Dominion upon her head becauſe of the Angels*.

But

But in the Printed Arabick Tranſlation ſet forth by *Erpenius*, it is אן יכון עלי ראסהא זדאן *Zadaan*, I am confident it ſhould be ردאן *Radaan*, ('tis miſtaken but by a point) And then the Engliſh is, *For this cauſe it is commanded that there ſhould be a vaile upon her head, &c.*

I would willingly have knowne how the Æthiopick, Armenian, and Coptick Tranſlations deal with the place, but that could not be, for they are not here to be had for ought I could find out at leaſt.

The other Note I ſhall need to make you, will concerne that paſſage in the Prayer, *By the ſorrowes of Adam.*

The Eaſterne Traditioners mean by this a continuall ſadneſſe and contriſtation of heart, which *Adam* had, and made for the loſſe of Paradiſe, and his *firſt Eſtate.*

It is noted of him by *James* Biſhop of *Sarug* in theſe words, וכאן אדם ינסב פרדום אלהדני בעינח׳ ויתחצר בקלבהי *And* Adam *turned his face towards the Garden of Eden, and from his heart lamented (his fall.)* *Iacob. Sarugenſ. in Cat. Arab. C.14.*

The ſame Traditioners give this very reaſon for *Enoch's* tranſlation, ונקול אן אחנוך גלם תלאת מאית סנה ובכי עלי חטיה אדם פלדלך רפעהו אללה אליה that is, *Wee ſay that* Enoch *ſate downe for the ſpace of three hundred yeares bewayling the Tranſgreſſion of* Adam, *And for this cauſe God took him up unto him.* Caten. Arab. C. 20. fol. 47.

CHAP. XXVI.

Isa. 66. 14.

Your bones shall flourish like an Hearbe.

OF the interruption of the Soules Immortality, betwixt the moment of death (it must not now be call'd Departure) is the insidious debate of these eager dayes. A fitter and more congeneall time to bring this Monster to the Birth, (though there is not strength to bring forth) was never yet endeavoured to be wrested out of the hands of Providence, by the greatest deepnesse of Satan.

The Familiar that conversed so much with *Cardan*'s Father told him, That their Spirits and the Devils dye too. 'Twere good beleeve this also.

But if the Beasts and we have all one breath, then why doe not their Spirits too return to God that gave them? If Incorruption have put Corruption on, we may very well eate and drinke as we doe, for to morrow we dye indeed.

The unlikely Heathen ploughed in more hope then so. In Hieroglyphicall learning, the *Ægyptians* set downe the *Axis* of a *Pyramis* for the Soule, and therefore the Figure of their Sepulchers was Pyramidall. The mystery is Geometricall, that as by the conversion or turning about of a Pyramid upon his Axis, the axis remaining still the same, there is a Mathematical creation of a new solid or Cone, so by the Revolution of a certaine time of yeares about the soule (the soule continuing still the same in a constant course of immortality) a new body shall arise and reunite again.

Augustin. Stuch. Eugubin. Indeed he that will turn over the Bookes, *De perenni Philosophia*, will finde that these Heathens did beleeve not onely this, but the greatest part of our Divinity more then we our selves doe.

I am induced to beleeve that without any further subtilty or arrogancy of dispute, there is an invincible argument for the

the thing ſecretly imprinted in the Inſtinct and Conſcience of the Soul it ſelf, becauſe it is every good mans hope that it ſhall be ſo, and every wicked mans feare that it will. And that at leaſt a parcell judgment may preſently be pronounced upon his *wandring Soule*.

However the opportunity of this part of Scripture doth not ſo directly call upon me to any ſuch kinde of Controverſie. Indeed I would be taken to be ſo ſecure of the Souls Immortality, that I am going about to leave the Body it ſelfe in a very fair Condition of Incorruption. And I ſee not but that it may very well ſuit with the Immoderations of the time to advance up the immortality of the Body, when men have ſo little to doe as to raiſe ſuſpicions upon that of the Soule.

The Jewes commonly expreſſe Reſurrection by Regermination, or growing up again like a Plant. So they doe in that ſtrange tradition of theirs, of the *Luz* an immortal little bone in the bottome of the *Spina dorſi*; which though our Anatomiſts are bound to deride as a kinde of *Terra incognita* in the Leſſer world, yet theirs, (who know the Bones too, but by Tradition) will tell ye that there it is, and that it was created by God in an unalterable ſtate of incorruption, that it is of a ſlippery condition and maketh the Body but beleeve that it groweth up with, or receiveth any nouriſhment from that. Whereas indeed the *Luz* is every wayes immortally diſpos'd, and out of whoſe everliving *Power* fermented by a kinde of dew from Heaven, all the dry Bones ſhall be reunited and knit together, and the whole Generation of mankinde recruite againe.

There is a better temper and holding a more lawfull correſpondency in that Rite of theirs, which of old they obſerved, and ſtill doe at their Funerall Celebrations.

It is thus taken notice of by their late *Rabbine Leo Modena*, *Nel ritorno dalla foſſa, ogn' uno ſpianta dell' herba dalla terra, due o tre volte, e ſe la getta dietro, dicendo quelle parole del Salmo, eſſuntarano dalla citta come l'herba della terra, per ſegno della reſurrettione.* That is, As they returne backe from the Grave, every one of them plucketh up the Graſſe from the

ground twice or three times, and throweth it behind him, ſaying thoſe words of the Pſalme, (*they ſhall flouriſh out of the City like the graſſe of the Earth*) in token of the Reſurrection, &c. *De gli riti Hebraici di queſti tempi Part.* 5. *Cap.* 7. *num.* 4.

In ſome places they ſay theſe very words of the Prophet here, *Your Bones, &c.* The Rite is very proper, as to ſhew that the dead are not quite pluckt up, but only cut down like a flower, which at the returne of time reinforcing from its root and ſtock, ſpringeth up again.

But if our Bones are to flouriſh like an Hearbe, wee have a ſurer word of experience from the Fact. If a vegetable can be call'd up out of its aſhes, there is a ſtronger pretence to our urnes.

The Grounds of Chimicall Philoſophy goe thus.

That *Salt*, *Sulphur*, and *Mercury*, are the principles into which all things doe reſolve. And that the Radicall and Originall moiſture whereby the firſt principall of *Salt* conſiſteth, cannot be conſumed by *Calcination*, but the forcible tinctures and impreſſions of things, as Colour, Taſt, Smell, nay and the very formes themſelves are inviſibly kept in ſtore in this firm and vitall principle.

To make this good by the Experiment, they take a Roſe, Gillyflower, or any kinde of Plant whatſoever. They take this Simple in the Spring time, in its fulleſt and moſt vigorous conſiſtence. They beate the whole Plant in a Mortar, Rootes, Stalkes, Flowers, Leaves and all, till it be reduced to a confuſed Maſſe. Then after *Maceration*, *Fermentation*, *Separation*, and other workings of Art, there is extracted a kinde of Aſhes or Salt including theſe Formes and Tinctures under their *Power* and *Chaos*. Theſe *Aſhes* are put up in Glaſſes, written upon with the ſeverall names of the Hearbes or Plants, and ſealed Hermetically, that is, the mouth of the Glaſſe heated in the fire, and then the Neck wrung about cloſe, which they call the *Seale* of *Hermes* their Maſter.

When you would ſee any of theſe Vegetables againe, they apply a Candle or ſoft Fire to the Glaſſe, and you ſhall preſently

ſently perceive the Hearbes or Plants by little and little to riſe up againe out of their Salt or Aſhes in their ſeverall proper Formes, ſpringing up as at firſt (but in a ſhorter time) they did in the Field. But remove the Glaſſe from the Fire, and immediately they return to their owne *Chaos* again.

And though this went for a great ſecret in the time of *Quercetan*, yet *Gaffarel* ſaith, *A preſent ce ſecret neſt plus ſi rare; car Mounſieur de Claves un des excellens Chimiſtes de noſtre temps, le fait voir tous les jours, &c.* that now 'tis no ſuch rare matter, for *Monſieur de Claves*, one of the moſt excellent Chimiſts of theſe dayes, uſeth to make ſhew of this at any time. *Curioſitez inouyes. L. 5. N. 9.*

And therefore hear the word of the Lord, O you dry bones; Come from the four winds O breath, and breath upon theſe ſlain that they may live, Ezek. 37.

O Earth, Earth, Earth, heare the word of the Lord. Thy dead men ſhall live, with my dead body ſhall they ariſe; Awake and ſing yee that dwell in the duſt, for thy dew is as the dew of hearbs, and the Earth ſhall caſt out the dead. Eſay 26. 19.

CHAP. XXVII

CHAP. XXVII.

1 *Cor.* 15. 36.

Thou foole! That which thou sowest is not quickened except it dye.

THis admirable instance of the Corne is one of those things which Saint *Paul* was taught at *Gamaliel's* feet.

In a discourse concerning the Resurrection, had before *Julius Cæsar* the Emperor, (& at which *Rabban Gamaliel* was present שאלה קליאפטרא מלכתא תא רבי מאיר אמרה ידענא דחיי שכבי דכתיב ויציצו מעיר כעשב הארץ אלא כשהן עומדין עומדין ערומים או בלבושי הן עומדין אמר לה קל וחומר מחיטה מה חיטה שנקברה ערומה יוצאה בכמה לבושין צדקים שנקברים בלבושין עלאחת כמא וכמא אמר ליה קיסר לרבן גמליא that is, *Cleopatra the Queen asked R. Meir, and said, Wee know that they that lye downe* (the dead) *shall live, because it is written, And they shall spring up out of the City like the hearbe of the ground, but when they stand up (from the Dead) shall they rise up naked, or in their Clothes? Hee said unto her, Kal Vechomer from the Wheat. What of the wheat which is buryed naked, and yet riseth up very well clad, how much more the Just men who are burird in their Clothes? Cæsar* said unto *Rabban Gamaliel, &c. Talmud in Sanhedrin, C.* 11. *fol.* 90. *b.*

Kal Vechomer is as much to them as *Argumentum a minori ad majus*, or the contrary as to us.

It will be worth the knowing to observe here a practice of the Greeke Church not yet out of use, and very properly concerned in this matter of the Corne.

The use is, ἐν τῇ ἱερᾷ τῶν κεκοιμημένων ἐν χριστῷ τελετῇ πύρους ἐψηθέντας ὕδατι, ὑπ' ὄψιν τῶν τοὺς ἱεροὺς ὕμνους ἀδόντων προτιθέναι, &c to set boyled Corne before the singers of those Holy Hymnes which use to be said at their Commemorations of the dead or those which are asleepe in Christ.

And that which the Rite would have, is to signifie the Resurrection of the Body.

And

And that it is indeed a well enough proportioned embleme, the Author which I quote hath endeavoured to expresse with more elegancy then I lookt for.

His Title is, Τί βούλεται ὁ ἐφθὸς σῖτος ἔν τε τοῖς μνημοσύνοις τῶν ἐν χριστῷ κεκοιμημένων καὶ ἐν ταῖς τῶν ἁγίων ἱεραῖς τελεταῖς; that is, What is the meaning of the boyled Corne at the Commemoration of these that sleep in Christ, and at the Holy Mysteries of the Saints?

Mathæm Blastares Hieromenachis. Gr. MS. in Arch. Baroccian. bib. Bod.

To which hee is not content to make a Man come downe, and compare with all the little moments belonging to an ear of Corne; but he would have you know too, Καὶ γίνεται μητὴρ ζωῆς τοῖς κόκκοις ἡ νέκρωσις, καὶ θάνατος τόκου πατὴρ ἀναδείκνυται. Καινὸς οὗτος τῇ γῇ τῶν ὠδίνων ὁ νόμος, ἂν μὴ γένηται νεκρὸν, τὸ βρέφος οὐ πλάττεται ἂν ζῇ, οὐ μορφοῦται. Καὶ σκόπει μοι τῆς ὠδῖνος τὸ θαῦμα, λαβοῦσα μόνον τὸν κόκκον, φθορᾷ παραδίδωσι, φθαρέντα δὲ μετὰ σχήματος ἀναδίδωσι κρείττονος, πρὸς ποικίλα τὸν κόκκον σχηματίζουσα μέλη. ἆρ' οὐκ ἐναργὴς ταῦτα εἰκὼν τοῦ μυστηρίου τῆς ἡμῶν ἀναπλάσεως; *That death here is manifestly both the Father and the Mother of Life. The Earth labours not after the ordinary way of a woman in travaile. Her infant Corne is not quickened except it dye, should it live still, it could not bee formed in the wombe. And consider with mee the miracle of these throwes. The Earth onely receiveth but the bare Corne, and restoreth it again by corrupting it, and delivereth it up in a much better fashion then it tooke it in, habited anew as to all respects of appointment in the parts. And can wee receive a more forcible impression of argument for our owne restauration, then from this example?*

The Author saith yet more, πῶς οὖν ἅπασι τούτοις ἐξ ἑνὸς κόκκου φθαρέντος ἡ γένεσις, τοῦτο τῆς ἀναστάσεως παρὰ πολὺ θαυμαστώτερον. τότε μὲν γὰρ οὓς ἔλαβεν ἡ κτίσις νεκροὺς ἀναδίδωσι, τοῦτο δὲ πολλοὺς ἀνθ' ἑνὸς νέκρωθέντος εἰς ἀναγέννησιν κόκκους προβάλλεται. ὦ τῆς τῶν ἀπίστων ἀνηκέστου φρενοβλαβείας, βλέπουσι τὴν γῆν γεωργῷ ἀποδιδοῦσαν ἃ μὴ παρέλαβε, τῷ κτίστῃ δὲ ταύτην ἀποδώσειν οὓς αὐτῇ παρέθετο, τῶν ἀδυνάτων εἶναι διατείνονται.

And how should all these stalkes grow up from one graine

of corne, and that as good as dead? The wonder of this is farre above that of the Reſurrection of our bodies, for then the Earth giveth up her dead but one for one, but in the caſe of the Corne ſhee giveth up many living ones for one dead one. O the intolerable madneſſe of unbeleeving men! They ſee that the Earth giveth up to the Husbandman that which it received not, and ſhould it bee accounted among the impoſſible things that the ſame Earth ſhould ſurrender up (to the Creator too) that which ſhee hath received in pawne? Ταῦτα ἄφρ, &c. as the Author goeth on.

Here (though the opportunity ſeemes to be very fairly offer'd) I avoid to gaine any reputation towards the Reſurrection of our Bodies from that parcell Riſing of Legges and Armes, &c. which uſeth to be ſeene and beleeved at a place in *Ægypt* not farre from *Gran Cairo*, upon Good Friday and the Eve of that.

'Tis true indeed (if the thing it ſelfe be ſo) that in this caſe too our Bones doe flouriſh like an hearb, for thoſe little Reſurrections are not ſeen to riſe, but riſen.

And ſo like Lims of Immortality they ſpring up from the Earth, as they did from that other *Deadneſſe* of their Mothers wombe.

Wee our ſelves grow thus up too like the Graſſe of the Field; we are not ſeen but found to doe ſo.

'Tis ſo with theſe *fore-running parts*. If you draw neare to touch a head or a legge, you ſhall perceive no more of this Reſurrection for that time, but if you give backe, and leave the *Miracle* to it ſelfe, you ſhall preſently finde it more a man at your returne.

Becauſe I meane to make no more uſe of this wonderfull *prevention of thoſe that ſleep*, then what I firſt pretended to, I ſhall be bound to trouble you the leſſe with any much repetition of the particulars. You may finde a competent ſtore of this matter in *Camerarius* his Hiſtoricall Meditations, *C.* 73. of the firſt Century. I will adde to that this onely out of *Simon Goulartius*, from the Relation of one *Steven Duplais*, an eye-witneſſe, and a man of very good and ſober note in his acknowledgement.

It

Il me deſoit d'avantage avoir (comme auſſi firent les autres) touche divers membres de ces reſuſcitans. Et comme il vouloit ſe ſaiſir d' une teſte chevelue d' enfant, un homme du Care s' eſcria tout haut, Kali, Kali, ante materaſde, c' eſt a dire. Laiſſe Laiſſe, tu ne ſcais que ceſt de cela. i. e. And hee told me moreover that hee had (and others had done ſo too) touched divers of theſe riſing Members; And as he was once ſo doing upon the hairy head of a Child, a man of *Cairo* cryed out aloud, *Kali, Kali, ante materaſde*, that is to ſay, Hold, Hold, you know not what you doe. *Sim. Goulart. Hiſtoires admirabil. T. 1. fol. 32. &c.* 34

That which ſeemeth to bee wanting to the authority of this ſtrange thing is, that there ſhould be no ordinary memory (none at all I can meete with yet) of the matter in any of their owne Bookes. That in the Greeke Liturgies out of the Leſſon for the time, I know not how to make reckoning of, as enough to this purpoſe, in any other Bookes of theirs, and ſome likely ones too, I meet not with any notice at all. And yet as to that I can retort this anſwer upon my ſelfe, that a thing of ſo cheape and common beleefe amongſt them could not fitly be expected to bee written out as a rarity by themſelves, and ſent forth into theſe unbeleeving Corners of the world: Which though it may paſſe for a reaſon why there ſhould not be any ſuch common report of the thing, yet leaveth me ſcope to think, that there is ſome ſpeciall mention of it in the Arabick or Coptick Hiſtories, which when it ſhall be met with if it be found to referre up the Wonder to ſome excellent and important Originall, it will the better defend this matter of Fact, from the opinion of impoſture.

Indeed the riſing of theſe armes and legs otherwiſe is but an ill argument to be uſed for the Reſurrection of our bodies, for 'tis eaſier to beleeve this, then that.

The Arabick Nubian Geographer telleth of a place in *Ægypt* called *Ramal Altſinem*, or the Sands of *Tſinem*, ובהא אורת מן איאת אללה סבחאנה ודלך אנה יוחד אלעטם פי דפן פי הדה רמאל סבעת איאם פיעוד תגרא צלבא באד ן אללה that is, *Where there is a great miracle of the moſt Glorious God. And it is, that if you take a bone and bury it in theſe*

Sands for the ſpace of ſeven dayes, by Gods permiſſion it ſhall turn into a very hard ſtone, &c. Clim. 3. Part. 3.

And what if all our Bones were buryed in the Sands? As if God were not able even out of thoſe *Stones to raiſe up Children unto Abraham.*

If the Phœnix of *Arabia* ſhould prove to be an *Utopian* Bird, (as I will not now ſuſpect after ſuch a ſize of Apoſtolicall Authority, and ſo ſufficient a countenance given to that) It will be enough for us that the *Swallowes* know their time too (as well as the *Storke*) and after ſuch a manner as if they knew (or at leaſt would have us to know it) ours too.

Theſe at the beginnings of winter uſe to fall down in heaps together into the duſt or water, and there ſleep in their *Chaos*, till hearing the voice of returning nature at the Spring, they awake out of this dead ſleepe, and quicken up to their owne life againe.

Georgius Major A Commentatour upon the *Corinthians* to this fifteenth Chapter, affirmeth that he himſelf found a company of Swallowes lying dead under an old Table in a Church at *Witteberge*, which for want of the naturall time of the yeare, were by an artificiall heate recovered unto life againe.

CHAP. XXVIII.

Matth. 3. 4.

And the ſame John had his Raiment of Camels haire, and a Leatherne Girdle about his Loynes, and his meat was Locuſts and wild Honey.

THe reſt is plaine enough, but for the Locuſts there hath been a great deal of unneceſſary Criticiſme deviſed, and as it fals out to make the word in a worſe caſe then it was before, Ακρίδες is the word, & it can ſignify nothing here but Locuſts, and the queſtion needs not to be whether theſe be mans meat or no, it is certain that the Jewes might eat them by the law

law of *Moses Lev.* 11.22. And *Mathiolus* upon *Dioscorides* saith that this was the reason why *John Baptist* made use of them as a strict observer of the Law. *In Dioscorid. Lib.2.C.46.*

But that they are eaten in the East and elsewhere, you may see *Kerstenius* his Note upon an Arabick Translation of Saint *Mathew*'s Gospell. And *John Leo* in his Description of *Africa*; But that which is here to the purpose is the note of *Agatharchides* in his Tract upon the Red Sea; where he speaks of the *Acridophagi*, or eaters of Locusts. He saith, βραχύτεροι τῶν λωπῶν ἰσχνοὶ δὲ τοῖς εἴδεσι, μέλανες δὲ ἐξαισίως. *That their habit of body is thinne and meager, &c.*

So *Cleonards* Note of the Countrey people of *Fez* in *Africa*, will be fit to the matter. It is in his last Epistle to his Tutour *Latomus*, towards the latter end.

Nova de Bellis, nihil ad Brabantinos: neque enim strepitum armorum audietis, alius est Exercitus quem Deus his regionibus immisit; paucis ante diebus Fesæ vidisses Cœlum obductum locustarum agminibus, quæ hic non solum saltant, sed avium ritu volitant. Jam coram video minas priorum prophetarum, multis in locis Nocte una sata perdunt universa, bellum strenue cum iis gerunt rustici. Nam plaustra plena Locustis advehunt Fesam, nam hos hostes vulgo hic commedunt. Ego tamen sum tam delicatus, ut malim perdicem unam quam locustas viginti, quod totam hanc regionem gens locustica devoravit. i. e. *I can tell you newes of warres, but not like yours in* Brabant; *No noise of weapons here, 'tis another kinde of Army which God hath sent into these Coasts. Within these few dayes you might have seene the whole Heaven clouded over with Troops of Locusts, such as doe not hoppe about like your Crashoppers, they flye here like Birds. Me thought I saw here fulfilled in mine eyes that of the old Prophets. In many places they will destroy you all the Corne in one night. The Country people fight very stoutly with these Locusts, they bring them home by whole Cart loades to* Fesse, *and then eat these enemies when the have done; but for my owne part I am so tender palated that I had rather have one Partridge then twenty Locusts; for that these Locusts have devoured this whole Country.* *Vid. Eustath. in Hexaemeron.*

And this indeed was the thing to be spoken too, for as the courseneſſe of the *Raiment*, ſo the ſtenderneſſe of the *dyet* is equally to pretend towards a rigid and auſtere condition of life. And as to this ſenſe I ſhall make you this new Note out of an Arabick Commentary upon the *Alcoran*. The Tradition is, אנה מר והו טפל כצביאן פדעוה אלי אללעב פקאל מא ללעב חלקתו

זאב אלכשאף *Colm. Arab. MS. in Alcoran. a Wernero citatus.*

That Iohn the Baptiſt when he was yet a Child, being in company with ſome of his fellowes, they askt him to play with them, but he ſaid unto them, I was not created for ſport.

CHAP. XXIX.

Iſa. 13. 22.

And the wild Beaſts of the Iſlands ſhall cry in their deſolate houſes, and Dragons in their pleaſant Palaces, &c.

'TWas ſpoken of *Babylon*, and the Prophecy *is fulfilled.*

A dayes journey from hence (ſaith *Benjamin Bar Jona in* his Itinerary) is *Babel*, הוא בבל הקרמונה החרבה והיא מהלך שלשים מיל ין ברחובותיה ועריה אדמון נבוכד נצר שם חרב וירא'ם בני אדם יכנם בו מפני הנחשים ועקרבים שיש בתוכו *i. e. This is that* Babel *which was of old, a City of thirty miles in breadth. 'Tis now laid waſt. There is yet to be ſeene the Ruines of a Palace of* Nebuchadnezar, *but the Sonnes of men dare not enter in for feare of Serpents and Scorpions which poſſeſſe the place.*

Now you may read the reſt of the Prophecy.

V. 19. *And* Babylon *the Glory of Kingdomes, the Beauty of the* Chaldees *Excellency, ſhall be as when God overthrew* Sodom *and* Gomorrah.

V. 20. *It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation, neither ſhall the Arabian pitch his Tent there, neither ſhall the Shepheards make their fold there.*

V. 21. *But*

V. 21. *But wild Beasts of the Desert shall lie there, and their houses shall be full of doleful Creatures, and Owles shall dwell there, and Satyres shall dance there.*

CHAP. XXX.

Luke 15. 10.

Likewise I say unto you, there is joy in the presence of the Angels of God over one Sinner that repenteth.

THese words of our Saviour will sound the lesse strange to you, if I helpe you to a counterchange of Easterne Expression.

Would you thinke that in Heaven it selfe, whither when we come *all teares shall be wiped from our eyes, there should now be weeping and mourning for the dead in sinne because they are not?* 'Tis a Tradition firmely received by the *Jewes*, and from them derived to the *Mahumetans*.

In an Arabick Manuscript of theirs this answer of God to *Moses*, is found יא מוסי *O Moses &c. Even about this Throne of mine there stand those, and they are many too* יבכון עלי אלמרנבין מן דריה אדם *that shed teares for the Sinnes of Men.* *Lib. quæst. Arab. MS. a Gaul. citat.*

If there be teares and sorrow in Heaven for one that is gone astray, how much more ought there to be Joy over a sinner that repenteth?

And our Saviour was not the first that said it.

The words have a reflex upon that old position in the Hebrew Divinity. גדולים בעלי תשובה מצדיקים גמורים i. e. *That a Repenting man is of greater esteeme in the sight of God, then one that never fell away.* *R. Chimhi in Isay 57 19.*

This is the meaning of that expression, *more then ninety and nine just persons that need no repentance.*

Their Elders talke higher yet of this excellent vertue. Saint *Austin* might have return'd another answer to him that askt him

him what God imploy'd himſelf about before the world was made. He was making Hell? No ſuch matter.

Talmud in Joma. fol. 86.

The Doctours in the *Talmud* ſay, *He was creating Repentance, or contriving all the wayes how he might be mercifull enough to the Man he is ſo mindefull of, and to the ſonne of Man ſo much regarded by him.*

They ſay more. *That one day ſpent here in true Repentance, is more worth then Eternity it ſelfe, or all the dayes of Heaven in the other world.*

CHAP. XXXI.

Iſay 57.15.

For thus ſaith the High and Lofty one that inhabiteth Eternity, whoſe Name is Holy, I dwell in the High and Holy Place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

BUt will God dwell upon the Earth? The Heaven of Heavens cannot conteine him. How much leſſe this Houſe which we have built?

All things are full of God. He is therefore called in the Holy Tongue, המקום *Hammakom, the Place.* Or that Fulneſſe which filleth *All* in *All.* God (as the great *Hermes*) is a Circle, the Center whereof is evere where, and the Circumference no where. *If I climbe up into Heaven thou art there, if I goe downe to Hell thou art there alſo.*

Nor is he preſent onely to theſe reall Capacities of *Earth* and *Heaven*, but even alſo to thoſe *Imaginary* ſpaces of incomprehenſible receipt and infinitely extending. He is there where nothing elſe is, and nothing elſe is there where He is not.

But then are we to think, that we men have his Company but as the Devils have, *to tremble at?* No: The Cry there is,

What

What have we to doe with thee thou Sonne of the moſt High? Not ſo here, But why art thou ſo farre from me O my God? Pſal. 10. 1. *The Finger of God is there, as in the Plagues of Ægypt.* Exod. 8. 19. *But his Right Hand is here.* Pſal. 20. 6. *They have God Almighty, we All-ſufficient. There He is a conſuming Fire.* Heb. 12. 29. Here *Immanuell*, God, not againſt but, with us.

Therefore it is that though He were here before, yet upon our occaſion He is ſaid to bow the Heavens and come downe.

He was ſeene at Moria. *At* Peniel *Face to Face.* Gen. 22. 30. *The Patriarch* Abraham *invited him to Dinner, and He lay at* Lot's *Houſe all Night.* Jacob *wreſtled with him at* Mahanaim, *and got the better, and would not let Him depart except He bleſt him. He paſt once by* Moſes *in the Clift of the Rocke. He met him often at the doore of the Tabernacle. He wandred with his People in the Wilderneſſe. When the Arke ſtood ſtill, ſo did He: When the Arke ſet forward, He alſo was ſpoken to to ariſe. Riſe up Lord,* (the Leader ſaid) *and let thine enemies be ſcattered.* Numb. 10. 35.

To allow for all this we are to take knowledge of ſome conſiderations, according to which it may ſtand with the *divine Immenſity* to be as *differently* preſent in ſome places, as *alike* in *All.*

We can doe no better then reſt our ſelves upon that ancient and well adviz'd of *diſtinction* delivered in the *Schoole.*

God (ſaith the Maſter) by his *preſence, power* and *Eſſence*, immutably exiſteth in every *Nature* and *Being*, indetermin'd by Circumſcription or definition; He is otherwiſe and more excellently preſent with Saints and Holy Men, by his *Grace* and *Holy Spirit.* But moſt of all and moſt excellently preſent by *Union Hypoſtaticall*, in the ſecond Perſon in whom the *Fulneſſe of the Godhead dwelleth bodily, &c.* 1 *Diſt.* 37.

To theſe three *Molina* ſuperaddeth the fourth and fifth difference, the one *per peculiaria ſigna*, giving inſtance in *Jacob's Ladder*; the other whereby God is preſent, *Cum Conciliis & ſummis Pontificibus.*

But theſe differences are written upon as ſupernumerary by

Nazarius, Gonzales, &c. The two being indeed but one, and that no other then the ſecond of the three whereby God is preſent by his Grace and Holy Spirit.

By *preſence, power,* and *eſſence,* the Doctours generally mean; by the firſt, an appropinquity of Viſion that all things are open and naked unto his ſight; by the ſecond, an Approximation of power, that He worketh in, and ruleth over *All*; by the third, an Indiſtance of his *Being* to all things whatſoever, of *Actuall* or *poſſible* exiſtence.

Thus God is intimately and indiviſibly preſent with all and with every thing. Nay thus he is alſo preſent with *Nothing* (if ſo we are to call that vaſt Receipt without the Univerſe comprehending infinitely this *created Nature of Things*) which needing not to be argued from any actuall operation or conſerving cauſality ſufficiently followeth the Nature of *Immenſity*.

'Twould imply a Contradiction to ſay he could be actually preſent with that which is not, or with that which ſhall be, before it is, yet not to ſay that He is there where Nothing elſe is, or ſhall be put himſelfe, is to ſay he is not Infinite. Nor is it otherwiſe anſwered by thoſe Doctours which pretend to the contrary ſentence; for though they cannot be gotten to ſay that God is preſent without, yet they confeſſe He cannot be comprehended within the *Univerſe*, making all up with a *Negative Extra*, and *Potentiall exiſtence*, as to no purpoſe they may be ſeene, *in* 1. *Thom. q.* 8. *&* 1. *Sent. diſt.* 37.

Gonzales diſp. 17. nu. eod. Bonavent. in 1. Th. q. 8. a. 2. Alex. Hal. p. q. 9. Memb. 5. Capreol. n. 1. diſt. 37.

Relating to this firſt Reſpect of *Preſence, Power,* and *Eſſence*, we ſay that God equally diſpoſeth of himſelfe to all things and men, and that he cannot thus be more in one place then another.

But the Reſpect of Grace and Spirit ſuperinduceth a Speciall influence and Immediation of bleſſings, and imprinting the *Nature*, or *Being* whatſoever with a much more intimate and more excellent Relation. Thus God is ſaid to be nearer to this man then to that, more in one place then in another. Thus he is ſaid to depart from ſome & come to others, to leave this place & to abide in that, not by Eſſentiall application of himſelfe,

ſelf,(much leſs by locall motion)but by Impreſſion of Effect.

It may be ſaid of all places,*Deus hic eſt*, God is here But of ſome, as *Jacob* of his *Bethel*, *Vere Deus hic eſt*, Truly God is in this place. *Vere*,that is,ſaith Saint *Bernard*,*Certius & Evidentius*, by a more evident and more effectuall preſence. With juſt men, ſaith he, God is preſent, *in veritate*, In deed, but with the wicked, diſſemblingly,('tis the Fathers expreſſion) *in diſſimulatione*.

As he is to all and in all places, he is called in the Holy Tongue,*Jehovah*,*He* that is,or Eſſence; but as he uſeth to be in Holy places he is called *Shecinah*,that is,He that dwelleth or *preſence*.

And this *Shecinah* is taken by ſome of them(as *R. Menahem*) for the preſence of the *Meſſiah*,by others for the *Ruach hakkados*,or *preſence* of the *Holy Spirit*,as the *Chaldee Paraphraſt* upon *Gen.*45.27. And ſo the *Hebrew Schoole* maketh even with *ours*; for *Jehovah* ſignifieth the firſt *member* of the *diſtinction* for *Preſence*,*Power* and *Eſſence*;*Meſſiah*,for the Laſt or *Hypoſtaticall union*,and the *Holy Spirit* for the ſecond. Indeed the moſt generall and conſtant ſenſe of this word *Shecinah* to the Jewes,meaneth ſtill a more intimate application of the *preſence* of God to ſuch a *Perſon* or *Place*;then that of his common and equall Abode. *He is ſaid to dwell there*(ſaith *Maimon*) *where he putteth the markes or evidences of his Majeſty and preſence*. And he doth this by his *Grace* and *Holy Spirit*. Therefore Churches are ſaid to be the Houſes of God,and good Men the *Temples of the Holy Ghoſt*. *More Part.* 1. *c.*25.

This is the Reaſon why *Michael* the *Archangel* is called שר הפנים *Princeps facierum*,*or the Prince of the preſence*,in the *Booke* of *Zorobabel*;for in their account he is ſo neare to the King of Heaven,as to be admitted to ſit downe by him, and regiſter the good Acts of the *Iſraelites*.

'Tis in his power alſo to blot them ont again as occaſion ſhall be given him. *Talmud. in Chagigah. fol.*15.*a*.

As to the reſpect of Gods applying himſelfe to a perſon, they have an old ſaying, השכינה שורה עם הענוים והשפלים ובורחת מגאים ומבעסנים *That the Shecinah will dwell with the meeke and Humble Men, but flyeth away from the proud and angry*. Which ſeemeth to me to caſt a light upon thoſe

words of Saint *James*, C. 4. 6. *God resisteth the* Proud, *but giveth grace unto the* Humble.

The Greeke is, ἀντιτάσσεται, *God sets himselfe in array against the proud.* The words are quoted out of *Prov.* 3. 34. The Syriack Translation whereof is *deturbabit*, He *will cast downe*, but the *Chaldee* is, *illusores propellet*, that is, He *will cast the proud or scornefull men farre away out of his sight, but giveth Grace to the humble*, that is, draweth neare unto them, and dwelleth there by his *Grace and Holy Spirit.*

And thus also you may the better understand the word ἀγαπᾷ πνεῦμα, in the verse before going, where *the spirit that* dwelleth *in us* is said to *lust to envy.*

One of the wise sayings of *Ben Syra* is, זרוק לחמך *&c. Mitte panem tuum super faciem aquarum, & super aridam, & invenies eum in fine dierum. i. e.* "Cast thy Bread upon the face "of the Waters, and upon the dry Land, and thou shalt finde "it in the end of dayes.

To this the *Perush* or *Exposition* saith, לעולם *&c. Let thy Table alwayes be prepared for whosoever comes, that thou mayest be accounted worthy to have the Shecinah rest upon thee.* So that they account God will dwell with such a man as keepeth good hospitality.

They say also, that the *Shecinah* will not rest upon a *sad* or *sorrowfull* man, but upon a *wise*, a *valiant*, or *a rich man it will.* And many like recesses they have to this purpose, capable enough of a good construction.

As to the other respect of Gods application of himselfe to a place, The Son of *Halaptha* said, *Wheresoever 2 or 3 are sit-*
Pirke Aveth C. 3. *ting together and conferring together about the Law, there the Shecinah will be with them.* 'Tis the meaning of our Saviour, where he promiseth: *Wheresoever two or three are gathered together, there am I in the midst of them.* As if he had said, The *Shecinah* shall be there, or there I will be by my *dwelling presence* or speciall exhibition of my selfe by signes of Blessing and Grace.

In other places he is onely said to *bee* but in *Holy places* to be *wonderfull.* *Psal.* 68. 35. *The face of God is every where alike*

alike. Quo fugerem a facie tua, ſaid the Pſalmiſt? *whither can I fly from thy face?* Hee ſaid not *quo fugerem, &c. whither ſhall I fly from thy* Back parts, for theſe are more viſible in one place then another. 'Tis *there,* as every where, *The Lord.* But *here* the Lord *mercifull and gracious, ſlow to anger and abundant in goodneſſe and truth.*

Therefore even the moſt high thus dwelleth in Temples made with hands, and though Heaven bee his Throne and Earth his Footſtool, yet wee men can build him a Houſe. A Houſe of Prayer (as it is called) unto all Nations. And this is the place where his *Honour dwells.* Wee ſay it againe, not more *eſſentially* here, but more *gratiouſly,* διὰ χάριν τῦ ἁγίυ πνεύματος, *&c.* as the bleſſed *Maximus,* by the grace of his holy *Spirit.* Ἐν ᾗ ἁγίᾳ τῦ θεῦ Ἐκκλησίᾳ ἀοράτως ἀεὶ παρῦσαν, *which though not ſeene by us, is yet alwayes reſident in the Holy Church.* *S. Maximus Mystageg cap 24.*

So the Apoſtolicall forme of conſecration (as we receive it of the *Metaphraſt.*) *May it pleaſe thee mercifull God that thy moſt holy Spirit may inhabit in this Houſe which wee have built in thy Name, &c.*

The *preſence* of this *Holy ſpirit* applying to the *Place* conſecrate by a ſecret and inviſible kinde of *incubation,* diſchargeth it of all thoſe black incumbrances which the *Prince of the Aire* might intrude upon it, and bringing it under the *ſhadow of the Almighty,* exalteth it to a Reverentiall ſtate of *holineſſe* and *Divinity,* which intermixing with that Space and Site of Ground, not by groſſe adherence, but by Energeticall Communion, induceth a nature and condition, apt to quicken and aſſure devotion, and diſpoſeth the Acts there done to more Illuſtrious and infallible effects of bleſſing and ſucceſſe.

In regard unto this great and glorious preſence, I am moved to reflect upon two principall inconſiderations. The ſingularity of ſome, and the irreverence of almoſt *All.* The firſt is theirs who preferre the *Barne* before the *Church,* as if God would be more at home in their out-houſes then in his own dwelling Manſion. Hee heareth indeed whatſoever prayers, whereſoever made, but his eares are ſaid to bee arrect and in-

tent only to those that are made in this place. I know that our Father is to be prayed to in secret, but that is that hee is not to be prayed to in the *corners of the streets*, that is, those ends and corners of the streets where the Gates are, as the *Æthiopick* very well rendereth. For the Eastern fashion is to have a Gate almost to every street; so that these Corners of the streets were eminently open and the fittest places that could be chosen for one to pray in, that did it therefore that *hee might bee seen of men.*

The King *Hezekiah* was heard upon his bed, but his prayer, what was it, but that he might goe once more to Church? 2 *Chron.* 20.5. And even then though in that extremity, he could not goe up into the house of the Lord; yet at least hee turned himselfe in his Chamber that way, supplying what he could not doe by bodily remotion with holy *Extasie* and transportation of minde.

But the greatest fault is committed by those that come, for as we demeane our selves, 'twere much better for us not to be there, or if wee be, that God himselfe were away. How unreverently we enter and depart and yet *how fearefull is this place*! But in the Businesse it selfe, how most unseasonable wee are and strangely impertinent! By the *Constitutions* called *Apostolicall* the Deacons charge was to overlooke the people ὅπως μήτις ἢ ψιθυρίσῃ ἢ νυστάξῃ ἢ γελάσῃ ἢ νεύσῃ, *that no man whispered, that no man laughed, nay that no man so much as nodded his head, or twinkled his eye. Tu vero* (saith Saint *Ambrose* to his Virgin) *in ministerio Dei, tusses, excreatus, abstine, hee would not suffer her in time of Divine service no not to cough, or to spit aloud.*

Instead of any such severe appointment, wee sit like those in *Chrysostome*, κνώμενοι, χασμώμενοι, ναρκῶντες, *shrugging, yawning, and benumm'd with dulnesse.* And would it were no worse then so.

Our whole deportment there is so intolerably notorious and desperately prophane, that if Saint *Pauls Infidell* should come in, hee would bee so farre from *falling downe* and *worshiping*

ing, that he would preſently be bound to *report*, *God is not in you of a truth*, 1 *Cor.* 14. 25.

Some Chriſtians doe more Reverence to the outſide of a Church, then we to the preſence of God within it.

Thoſe of *Habaſſia* if in a journey (though upon the ſpeed) they are to paſſe by a Church, no man is ſo unreverent as to ſit ſtill upon his horſe; *ma diſmonta fin che paſſe a piedo la chieſa & el cimeterio per un grand pezzo*, "*but diſmounting himſelfe* (ſaith *Alvarez*) *hee walketh on foot till hee hath left not the Church onely, but the Church-yard alſo very farre behinde him.*

Viaggio fatto nell Ethiop. c. 26.

Will you take an example from the *Turkes*, *while it is called to day, and ere yet they riſe up in judgement againſt us?*

Their Church behaviour is after this [*another*] manner. Called to prayers by the *Illah Illahi*, or the voyce of him that cryeth (for they have no Bells) they firſt waſh themſelves, then, putting off their ſhoes at the threſhold of the *Moſque* doore, *ſummo cum ſilentio diſcalceati ad inſtratum pavimentum accedunt, Emamus ſive Anteſignanus Orationem incipit, omnes ſequuntur, & dum flectit genua alii idem præſtant, & illo erecto, ceteri ſe erigunt, & ipſum, vocem attollentem, vel deprimentem, adſtantes imitantur; ubi neminem tuſſientem, oſcitantem, deambulantem aut confabulantem in venias, ſed ſummo ſilentio oratione peracta reſumptiſque calceis diſcedunt.* "*i.e.* They draw near with great reverence "to the Pavement of the *Moſque* covered over with Carpets, "or Mats, as it may. Then the *Emam* or High-Prieſt begin-"neth prayers and all the company follow him, and when "he kneeleth downe, they doe the like, and when he ſtand-"eth up they doe ſo too, imitating his voyce throughout, "either in elevation or depreſſion of the Tone. And here you "muſt not thinke to finde any one coughing, yawning, "walking or talking, but having performed the ſervice with "all poſſible ſilence they put on their ſhoes ad depart.

Maronit. de moribus Orientat. c. 10.

* *Sic vero ſtabant in meſquidis ſuis immobides, ut in illo ſolo defixi, aut ibidem ſuccreviſſe viderentur, nulla tuſſis, nullus ſcreatus, nulla vox, nullus circumacti corporis aut reſpicientis motus, &c. Immo ſi vel digito ſcalpant caput, peccationis fructum arbitrabantur.* *Busbeq. Epiſt. Sect.* 3: *Iohan: Cottovic: Itiner. c.* 4.

Nay a Turke, (a * Turke I tell you) ſhould he but ſcratch his head in time of Divine ſervice would be verily perſwaded that he ſhould loſe the benefit of coming to Church for that time.

But

But the very *Heathens* themselves will *goe before us into the Kingdome of Heaven.*

Saxo Grammat. Hist: Dan. lib: 14. fol. 158. edit: Basil. 158.

Saxo Grammaticus telleth us of the Priest of *Arcon*, that hee had the house of his Idol-God in so much Reverence, that he held it not lawfull for him not so much as to fetch breath in that place, *Quo quoties capessendo vel emittendo opus habebat, toties ad Januam procurrebat, ne videlicet Dei præsentiam mortalis halitus contagio pollueret*, and therefore as oft as *he had occasion so to doe, hee was to goe to the Church doore and doe it there, lest happily the presence of God might receive some pollution from the breath of a man.*

When I thinke of these things I cannot but remember my selfe of those words of our Saviour quoted out of the Moralities of these lost men (as wee reckon the matter) *Whatsoever you would that men should doe unto you, doe you the same unto them.* But that this should bee *The Law and the Prophets*. His other words elsewhere, *It shall bee more tolerable for Sodom and Gomorrah at the day of Judgement, &c.* put mee to as great a stand: What doe you tell mee of Christians? Get to bee Heathens first.

Commentar: Arab: Ms, in Alcoran: a werner o citat.

I'le tell you what an Arabick Commentatour upon the Turkish Alcoran hath said מן אחב אז יזחזח ען אלנאר ויחל אלגנת והו יומן באללה ואליום אלאחם ויאתי אלי־אלנאס מא יחב אב יתי אליה i.e. *He that desireth to escape (Hell) fire, and goe into Paradise, let him beleeve in God, and the day of judgement, and doe to every man as he would be done by.*

And what would you have these Heathens to bee? some of their owne Prophets have said, that *God is the Center of all things, especially of of all men.* And as the respect is from the *universall merit* of Christ. I am sure the lines are all drawne equall, and the difference will be only in the application and tendency to this point. The Christian accompts (and justly too) that he moves thither by a stronger and more proper inclination, and yet some have entertained so good an opinion of the Heathens morality and good course of life, that they thinke their case to bee not much unlike that experiment in the

the *Staticks* of two bodies moving downewards, which how unequall soever in size and gravity, yet if they be of the same figure and matter, the heavier will not prevent the lighter in the falling and concurrence, but they will both meet together in the Center at one and the same time.

But what have I to doe with another mans servant? The worst you can say by these men, is, that they have not the knowledge of Christ, but we say we know him, and contradict our selves againe, by doing the workes of our father the Devill. They are blinde indeed, but our case is worse, for wee say we see. And which doe you think is better, not to know Christ; then to have no Cloke for denying him?

You know who said it, that the Christian Religion had beene the cause of all the distractions in these parts of the World; I am sure it hath beene the pretence, and how controlled by private interest, and crooked to ingagements of every ones particular, wee may find in all other States as wee now feele in our owne.

As we make it, Religion is indeed but a politique engine of State, as usefull for the battery as defence, and as equally tractable to the Ruine as to the conservation of a *Commonwealth*, necessary to the turning of affaires here below, but of no concernment to the other world.

If it be any thing else, why doth every man professe it to a scope and end of his owne, and never brings in God but by the by? Why doe we give the Enemies of God every day new occasion to blaspheme? Why doe we come hither to see our Faces in this mirrour of the Word, and straightway forget what manner of men we were? Briefly, why doe we live without feare, and dye without Wisdome?

There be many other & those horrible accidents of life too, that may convince us to our heads that wee are indeed the ἄθεοι ἐν τῷ κόσμῳ the only men almost that are without God in the world, but so foule a *Failing* in that onely thing too, which can pretend us to bee good, even in our owne opinions (and in which the dogges which are to be without (as we thinke) ever did and still doe outgoe us, cannot but ex-

pose us to the *scorne and derision of him that dwelleth in Heaven.*

Luk.9.51. Our Saviour himselfe when hee went up to *Hierusalem*, τὸ πρόσωπον αὐτοῦ ἐστήριξε, i.e. as one makes bo ld to construe it, *put on a new Face*, as to goe into the Temple, you may thinke what you will of that Temple, but however you are to know that *there is a greater then Solomon here.*

How wee can lay the ground better for the *Heathen*, or worse for our selves, then by neglecting this great point of Devotion, as *confidently* as we therefore receive the Sacrament it selfe *unworthily*, I will not say I cannot, Let every man tell himselfe.

That wee dare to doe thus before the Angell *Eccles.5.* 'Tis not possible but such *Prayers should be turned into sinne.* Thus, *'Tis iniquity even the solemne meeting.* But take we heed lest wee come to know that God was here by his departure from hence, and that voyce bee uttered out of our Temples, which was once heard out of that of the Jewes, Μεταβαίνωμεν ἐντεῦθεν, *Migremus hinc.*

CHAP. XXXII.

But by my name Jehovah was I not knowne unto them.

COncerning the pronunciation of the *Tetragrammaton* under its proper consonancy of Letters, when, by whom, and in what cases the word *Jehovah* may be uttered, a very sufficient account hath been already given by the Learned *Buxtorfe, Drusius*, and others.

It may be added, that this thing was not unknowne to the very Heathen themselves, as a Chronographer of *Antioch* quoteth it out of one of their Ancient Divines.

οὗ ὄνομα ὁ αὐτὸς Ὀρφεὺς ἀκούσας ἐκ τῆς μαντείας, ἐξεῖπε, μή τινα φᾶναι τὰ Ἐρικέπεω. ὅπερ ἑρμηνεύεται τῇ κοινῇ γλώσσῃ. Βουλὴ θεῶν, Ζωοδοτήρ.

Hee quoteth Orpheus *to say that hee heard from the Oracle the Ineffable*

Ineffable Name of God, Hericepeo. *And that the Interpretation thereof in common ſpeech, is* Councell, Light, The Giver of Life, *&c. Joannes Antiochenus Melala* τῆς χρονογραφίας Λόγῳ. γ. *Libro* 3. *Chronic.*

To thinke this word to bee Greeke, beſides the Interpretation here given, the very ſound of it is plainly averſe. It betrayeth it ſelfe enough to be of the Eaſterne Notation, and of the Hebrew to chuſe; And yet to bring it home to any one or more words in that Language like it ſelfe, or eſpecially meeting with the Interpretation made, I could find no way.

It was obvious to doubt after this rate at the firſt, but the laſt reſolution that could be made with any likelyhood neceſſarily determined in ſome receſſe of the Cabaliſts.

Amongſt their Arithmeticall Traditions they have this number of the Name *Jehovah*. קפו Kepo or *Kepeo*, which they deduce after this manner.

יהוה

י פעמים י׳ ק ה פעמים ה כה הרי
קכה ו׳ פעמים ו׳ לו׳ הרי קסא
ה׳ פעמים ה׳ כה הרי קפו

that is, *Ten times* 10. *is* 100. *five times* 5 *is* 25. *behold* 125. *ſix times* 6. *is* 36. *Loe* 161. *Five times* 5. *is* 25. Hare *or* Heri, *behold*, Kepeo *or* 186. which is a numerall *Hamphoraſh* or expreſſion of the Name of God, and the Oracles meaning of τὸ ἐεχίπω.

CHAP. XXXIII.

Matth. 22. 26.

Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, &c.

And they (the Phariſees) ſent unto him their Diſciples with the Herodians, &c.

SErarius in his *Herod* reckoneth up (if he ſufficiently diſtinguiſh) ten ſeverall opinions of theſe *Herodians*, and laſtly confeſſeth that he knowes not which to faſten upon.

It ſeemed to *Druſius* that they were certaine *Grecians* brought up by *Herod* out of the Deſert into the habitable Land, and there by him inſtituted a *Sect*, therefore called *Herodians* from their Authours name, and from the place from which they were brought, *Dorſians*. For ſo hee rendreth the Baal Aruch in יון *Herodes Rex adduxit ſecum Græcos ex deſerto, & educavit eos in Terra habitata & fecerunt ſectam, vocatique ſunt de Nomine ejus Herodiani, & Dorſiani a Loco unde abducti fuerunt.* The Learned *Caſaubon*, *Beza*, and others received it upon this truſt. But (as the *Maſter* in theſe things hath noted already) The *Aruch* there citeth the Tradition of the *Elders* in *Cholin cap. Siluach hakken*, *ſive Demiſſio Nidi*, for it treateth of that Moſaicall precept, *Deut. 22. 6. Thou ſhalt not take the Damme with the Young.* Concerning which the *Miſhna* there ſaith, אינו נוהג &c. *that the Extent of the Law reacheth onely to birds, and to thoſe onely* שאינו מזומין כגון אווזין ותרנגוליז שקננו בפרדס אבל אם קננו בבית וכן יוני הרסיות פטר משילוה *which are not prepared, as Geeſe and Hennes which neſtle in the Garden, but if they neſtle in the Houſe, as the Herodian Doves, a man is not bound to let goe the Damme.*

Præteritor. ad Mat. 22. 16. Comment. ad voc. N. Teſt. poſter. 23. Buxtorf. in Lex. Talmud. Cholin. fol. 138. b.

The *Aruch Peruſh* or expoſition of the *Herodian Doves*, is המלך הורודוס חביא יתיס מן המרבר ונדל אותם בישב ונעשו תרבות ובקראו עד שמו הורוסיון ומאן דתני

דהני דורסיות על שם המקום שהביאם משם

i. e. Herod the King brought Doves out of the Deſert, and bred them up in the Land inhabited, and they became a Breed, and they were called Herodians from his name, and from the place from whence they were brought Dorſians.

So *Bartenora* and *R. Solomons* Gloſſe, and *Ramban* ſaith, that they were ſo called from *Herod*, becauſe *He was the firſt that bred up* יונים בבתים *Doves in the Houſe.*

And ſo the *Gemara* it ſelfe expoundeth the *Miſhna fol.* 139. *b.*

And againe theſe *Herodians* are reckoned among the *Hens* and *Geeſe* in *Shabba. fol.* 155. *b.* where the *Miſhna* ſaith, אין נותן *&c. They ſet not water before the Bees, or before the Doves of the Dovehouſe, but they ſet it before the Hens and Geeſe, and the Herodian Doves.* And the Gloſſe expoundeth as before. The *Herodian* Doves were of a tamer and more domeſticke kinde then thoſe of the Dovehouſe, and 'tis likely too that they were of a rarer and more outlandiſh breed, eſpecially becauſe *Joſephus* in the deſcription of *Herods* Palace amongſt other moments of Gallantry and Magnificence, makes mention of πολλοὶ πύργοι τῶν περιστερῶν ἡμέρων, *Many Towers ſtored with tame Doves.* This would not ſound ſo big to us, and 'tis nothing indeed without this underſtanding that the thing was very rare in *Judæa* then, and newly brought in by this *Herod*, a man noted to be of a vaſt and curious minde.

Joſephus de Bel. Judaic. l. 6 c. 13.

But what the *Herodians* were we may partly know by the old Scholiaſt upon *Perſius*, to theſe words of the Poet.

——— *at cum*
Herodis venere dies, unctaq; feneſtra
Diſpoſitæ pinguem Nebulam vomuere lucernæ
Portantes violas, rubrumq; amplexa Catinum
Cauda natat Thynnis, tumet alba fidelia vino,
Labra moves tacitus, recutitaque Sabbata palles.

Sat. 5. 1.

Herodes apud Iudæos regnavit temporibus Auguſti in Partibus Syriæ. Herodiani ergo diem Natalem Herodis obſervant ut etiam Sabbata, quo die Lucernas accenſas & violis Coronatus in feneſtris ponunt. *Scholiaſt. vet. in Perſium.*

"*Herod*(saith the Scholiast)reigned over the Jewes in *Syria* in the dayes of *Augustus*, The *Herodians* therefore observed his Birthday (as the Sabbaths also) setting up in the Windowes lighted Candles incircled with Violets.

The reason of this Honour done to *Herod* was, for that these Jewes beleeved him to have beene the Christ. mistaking the *Non deficiet Sceptrum* in *Jacob's* prophecy, under which Title of heresie, they are accounted by *Epiphanius* among the Sects of *Judaisme*. But *Epiphanius* should have referred the Faction to *Herod* the Great. *Tertullian* before him delivered the same Tradition, *Lib. de præscript. ad Hær. cap. 46. Victor. Antiochen. &c.*

And nothing(saith *Casaubon*)seemeth to me to have beene more probably set downe concerning these *Herodians* then this, but his *Quotation* out of *Drusius* is to be corrected as before.

CHAP. XXXIV.

Esay. 9. 6.

And his Name shall be called Wonderfull.

ANd very well it might be so, not onely for the usuall observed reasons, but for something else too which may be noted anew.

Fulvius Ursinus.

I know'tis enough to fill up the measure of this great *Name*, that *He was God*, as the Jewell quoted by a Learned Antiquary exdresseth him in the most excellent & short sufficiency. The Gemme representeth the Image of our Saviour in his younger dayes, then when *he encreased in Wisdome, Stature, and Favour with God and Men.* With this Inscription, Τ.Κ.Θ. that is, Τίτος Κοίντος Θεὸς, as the Antiquary took it, a Stripling of hopefull note in the *Macedonick* War. But a Critick of good worth who had the opportunity(and knew how to use it) of seeing a Jewell of the very same kind in the French Kings *Archives*;

Ian. Rutgers. variar. Lect. L. 1. C. 1.

Archives, judged with others by a better proportion'd rate of ſagacity, that the Inſcription ought to be read on this manner, I. X. Θ. Ἰησους Χριστος Θεος, *Jeſus Chriſt God.*

But I am not going about to declare his Generation this way, for who can? I meane to tell you how wonderfull *The Sonne of Man was*; and what happened unto him as he was made like unto one of us.

It will be a moment of that ſort which ought to doe, (if it does not) ſtirre you up to *wonder.*

It was an accident (if it be to be call'd no more) which fell out at his Nativity, and ſuch a one (if I take the height of it right) as might very well be in company & conſignifie with *that worke of God, that ſtrange worke, that Act of his, that ſtrange Act which he brought to paſſe, when a Virgin was to conceive and beare a Sonne, and a Woman to encompaſſe a Man.*

Here I muſt tell you that I meane to deceive his Expectation who thinkes I am going about to give Judgement upon any of my Saviours *Accidents* of life from the Influences of the Starres or Planets.

The Starre which guided the Wiſe men (or as the Saxon hath well enough rendred it, Iungal Whitegan, the *Aſtrologers* or *Aſtrologicall Prophets*) is enough of it ſelfe to forbid any man this impertinency.

To ſhew how little thoſe in the Firmament or lower Heavens ſhould have to doe with his matters, he had a Starre of his owne, appointed to another Spheare, and moving by another kinde of motion then thoſe *in their Courſe*, purpoſely created for and by *Him*, and made to walke in the Aire, and keepe place with the *Magi*. It muſt have beene in the Aire, otherwiſe it could not have directed the Wiſe men to the place, as the moſt Noble *Tycho* hath excellently obſerved. *Tycho Brachem Nobilis Danus.*

It was a Starre becauſe they were Aſtrologers that were to be guided by it. And it was a new one, becauſe none of the old could have done it, for the *verticity* of any of thoſe could not have come and *ſtood over the place where the young Child was.*

This

This ſtarre appearing out of order bid a defiance to all the
Numb. 24. 17. *Perſian Aſtrologie*, and let the *Starre-gazers* know, that there was *one of Jacob* now riſen, which was not to be found in their *Barbarick Spheare.*

Neverthelesse, and though I meane to doe as I have ſaid, I will take Liberty to ſet downe here the Figure of our Saviours Nativity, that is, with what Face the Heavens lookt upon the earth at that time as to the *Horizont* of *Bethlehem.*

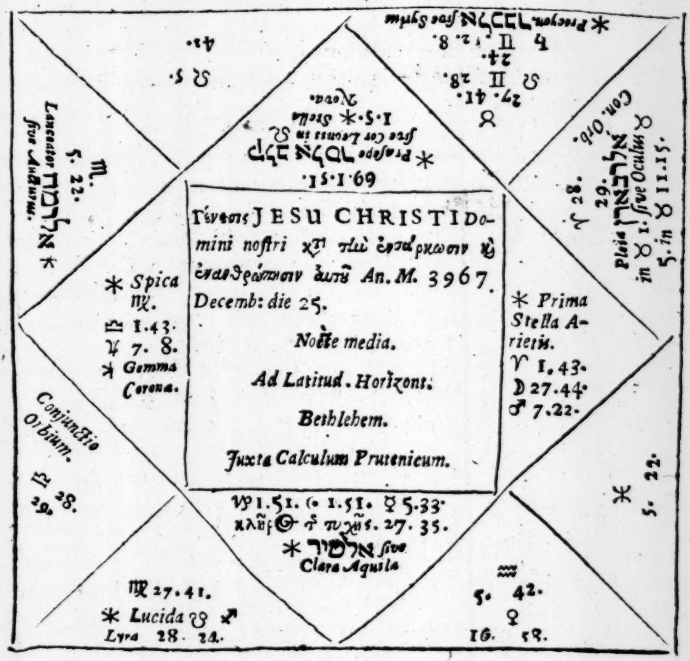
In the *Sphæra Perſica* (ſaith *Aben Ezra* out of the Μυριογένεσις) there ariſeth up in the Face of the ſigne *Virgo* a beautifull Maiden, ſhe holdeth two eares of Corne in her hand, and a Child in her Armes, ſhe feedeth him and giveth him ſuck, *&c.* This Maiden (ſaith *Abumazar*) we call עדוא נטיפרה *Adre nedefa, the pure Virgin.* She bringeth up a Childe in a place which is called *Abrie* (the Hebrew Land) and the Childs name is called עיסי *Eiſi (Jeſus) Introductor, lib.6.c.1.*

This was enough to make *Albertus Magnus* beleeve that our Saviour Chriſt was borne in *Virgo*; and therefore Cardinall *Alliac* erecting our Lord's Nativity by his deſcription caſteth this ſigne into the Horoſcope. But that was not the meaning of *Abumazar.* His meaning was (ſaith *Frier Bacon*) *quod beata Virgo nata fuit quando Sol eſt in Virgine, & ita habetur ſignatum in Calendario, & quod nutriet Filium ſuum in Terra Hebræorum. That the ſaid Virgin was borne the Sunne being in that ſigne, as alſo we have it ſet downe in the Calendar, and that ſhe was to bring up her Sonne in the Hebrew Land.*

But according to the received Tradition of the Church, our Saviour was borne the 25 day of December at midnight in the yeare of the world 3967. The Circle of the Sun was 9. and of the Moone 1. &c.

Therefore

Therefore the Aſcendent of his Nativity was not ♍ *Virgo*, but ♎ *Libra*, and this was the Figure of the Heavens.



I tell you I do not this as if I thought the Starre of *Jacob* were Subject to his owne Firmament. I abhorre to ſay as *Cardan* did, that *Jupiters* being in the aſcendent was the cauſe of his ſo ſoone diſputing with the Doctors; or that he ſo often travelled from place to place, becauſe the Moone was with *Mars* in a Terreſtriall ſign, or that it ſhould be from *Saturnes* altitudes, that our Saviour ſhould be ſo often ſeen

to weepe, but never once to laugh, much leſſe, that *Saturne* with *Venus* could make him to have a mole in his Face. Hee quoteth *Joſephus* for theſe two laſt accidents, but you will not finde it there. That excellent Authour giveth indeed a very grave and honourable teſtimony of Jeſus Chriſt, in the 4th of the 18th. book of his Antiquities, but without any ſuch mentions as theſe.

But ſtill I doe but hold you in hand.

That which I may lawfully and innocently obſerve in the *Scheme* of our Lords Nativity concerneth thus.

Firſt the ☉ of Righteouſneſſe was very fitly borne in *Libra*, the ſigne and Conſtellation of Juſtice. Next to this the Redeemers *Horoſcope* was quite contrary to that of the World. The Aſcendent of the Creation was *Aries*, for the World was created in the Spring, as to the poſition of *Iudea*. I cannot ſtay to prove it here, I have done it elſewhere.

But much above all this there fell out at this time a Conjunction (the greateſt that can be) of the 8 and 9 Spheares in the Head of *Aries*. From whence it will follow that whereas at the beginning of this world the *Aſteriſmes* were all out of their proper places, (it pleaſed God to have it ſo) now at the *reſtitution* of the world, they were all found in their owne diviſions. It is an *appearance* of that kinde which nature can ſhew the World but once. The ſame Figure of the Heavens never could before, nor never can fall out again, unleſſe the World ſhould unreaſonably laſt againſt all Chriſtian expectation, by the moſt moderate Account, for if you caſt about the ſlow Revolution of this period, it will trouble you to cal theſe or almoſt any other the *latter dayes*.

The period according to ſome is to finiſh a Circle of 30, if not 40 thouſand yeares.

This great year began at our Saviours Nativity, but for any man to expect that it ſhould ever have an end, as to us and this World, cannot be thought of, but upon grounded Atheiſme and abſurdity.

I have onely one thing here to confeſſe, that this figure of our Saviours Nativity is erected according to the *Dionyſian* rate

rate of account, which uſeth to be called *Vulgare initium annorum Domini. The vulgar Epoche of the yeares of Chriſt*, but demonſtrated to bee falſe (as they themſelves doubt not) by *Mercator, Chriſtmannus, Ioſeph Scaliger, Sethus Calviſius, Suſlyga* the *Polonian*, and others, Maſters all in Mathematicall Chronology; ſome of them demonſtrate that this *Æra* is falſe by one year, ſome by two, others by three, the *Polonian* by four, and ſome others by five. But when I ſaw that there could bee ſo many *true Accompts*, I thought it beſt to ſit down and abide by *the old falſe one*, as well in reverence to the Tradition of the Church, as for the rare appearances in the Scheme it ſelf, ſufficient of their own ſtrength to evidence, that this was the time both for the year and day, though reaſon and Tradition ſhould pretend againſt it.

And becauſe there be ſome (and ſome too that know not why they do it neither) who continue to call in queſtion the Antiquity and truth of this day, I will put in a little more weight into their ſcale who have very well aſſured this matter already both by *hiſtoricall* tradition and *Mathematicall* demonſtration.

That which I meane to ſuperadde firſt, is an Apoſtolicall Canon as I finde it in *Ioſeph* the Ægyptian's *Arabick Code* ואן תבעלוא עיד מילאד אלסיד אלמסיח פי כל סנה פי אליום אלדי פיה ולד והו אל יום אלחאמם ואלעסרון מן שהר כאנון אלאיל לאנה ראס אלאעיאד כלהא ואן תגעלוא עיד אלחמים מעמוריה סידנא אל מסיח פי כל סנה פי אליום אלדי אעתמד פיה מן יוחנא אלאבדודרומס והו אליום אלסאדס מן כאנון אלתאני *i. e. Alſo that you Conſtitute an Anniverſary feaſt at the Nativity of the Lord Chriſt in the day in which he was borne, and that was the 25 of the firſt* Canun, *for this is the principall of all the Feaſts. Alſo that you doe every yeer celebrate the Feaſt of* Alchamim *or Baptiſme of our Lord the Chriſt upon the day in which hee was baptized by* John *the* πρόδρομος *or* Forerunner, *and that was the ſixt day of the ſecond* Canun.

Ioſeph. Ægypt Cod. Concilior. Arab. Mſ. in Archivis Roanis Bibliothecæ Bod.

Μητρόπολις τῶν ἑορτῶν *Chryſoſt.*

A *Perſian Ephemeris* to the ſame day of the ſame Canun

setteth downe מילאד עיסי *Nativitas Eisi*, or the Birth of *Iesus*.

So *Alkas Cyriacus* in a *Calendar* of the like Nature מולד עיסי אלמסיח i.e. *the Nativity of Iesus Christ*.

The same Author to the sixth day of the latter Canun (*Ianuary*) puts down ע'ד ארדנח ואלברד אלמא *i.e. the feast of the Epiphany, or Benediction of the Waters.*

The *Syriack* Church observeth alike, and as concerning this Benediction of the Waters at that time of the Epiphanie you may see what their *Mar. Michael Chindis* (out of **Iames* the Bishop of *Urhoia*) hath said, as he is quoted by *Marsilius de Columna in his Hydragiologia*, p. 506.

Chrysostome imputeth a great Miracle to this consecrated Water. He saith (the Patriarch *Severus* in his *Syriack Ritual* saith as much too) that our Saviour Christ when he was baptized, sanctified the Nature of the Waters.

And for that reason (saith *Chysostome*) it is a custome of the People at the Epiphanie to fetch of the Waters and reserve it by them, οὐ διαφθειρομένης τῆς τῶν ὑδάτων φύσεως τῷ μήκει τοῦ χρόνου, ἀλλ' εἰς ἐνιαυτὸν ὁλόκληρον καὶ δυὸ καὶ τρία πολλάκις ἔτη τοῦ σήμερον ἀντληθέντος ὕδατος ἀκεραίου καὶ νεαροῦ μένοντος, *and look whatsoever water is drawn that day it will not corrupt in a long time, no not in a whole year, and sometimes not in two or three, but remaine as sweet and fresh as at the first drawing.*

But as concerning this day of our Lords Nativity *Sahid Aben Batric* hath noted in his *History* that hee was borne upon the 25 of *December*, which is observed by the *learned Master* Selden *already*, *and* (as I think) out of the life of *Augustus*, *De Anno Civili veterum Iud. Cap.* 8.

But the same Author in the life of *Constantine* saith it again, and endeavoureth to prove it there, in his discourse of the *Celebration of Easter*. The result whereof (as it maketh to this matter is פולד סידנא ומחלצנא יסוע אלמסיח פי תסעה ועסרין יומא מן כי הך ופי סמחה ועסרין יומא מן כאנון אלאול i. e. *And our Lord and redeemer Iesus Christ was born the 29 day of Cohiac, & upon the 25 day of the first* Canun.

Persica Ephemeris Ms. Cas Scyriac. Tabulæ Astronom. Arab. Ms. in Arch. Laudinu Biblioth Bod.

* That is *Iacobus Orrohaita* as he is quoted by *Moses Barcepha* the Bishop of *Bethraman* in his *Commentaries of Paradise*, and oftentimes in the *Catena Arabica* by the name of *Iacobus Alrohavi* which is all one.

The Learned Master *Selden* in his *Interserenda* to *Eutychius* hath a very good note out of the same Author as concerning *Helena*, that shee was brought up and taught to read the Scriptures by *Barsica* Bishop of *Rhea* in *Gezirat*, *and taken to wife by* Constantius *the Emperor with the consent of her Parents, &c.* For *Algezira* he took it right. It is the same with *Mesopotamia*, but for *Rhea* he saith *Ubinam hæc Rhea ego me nescire fateor*. See *Ortelius* in *Edessa*, and *Leunclavius* his *Onomastic.* in *Roka*.

It was a *City* and seat of a *Bishop* in *Mesopotamia*. And so tis put in by the Arabick Nubian Geographer at the beginning of the sixth part of the fourth Clime *Verum Algezira est quod includitur inter Tigrim & Euphratem ejusque urbes sunt Racca, &c. Roha, Harran, Sarug &c.*

And

And for the Epiphanie or Baptiſme of Chriſt hee ſaith it was פי חד רעס ימא מן טובי ופי סתה איאם מן כאנון אלתאני *upon the eleventh day of Tiby, and upon the 6 day of the ſecond* Canun. So the Coptick or Ægyptian Calendar, *Athanas, Kircker, de Comput. Eccleſ. Copt. c. 3.*

Saidus Batricides Arab. Inſ in Conſtantino magno. Liber penes eſt Illuſtriſſimum Seldenum: extat etiam in Archivis Bibl. publ. Cantabrig.

The ſame Tradition both for the Nativity and Epiphany. You may have two out of *Ioannes Antiochenus* in the beginning of the 10 book of his Chronography. He ſaith that *Ieſus Chriſt* was borne μηνὶ Δεκεμβρίῳ κε' *Upon the 25 of the moneth of December.* ἐβαπτίσθη δὲ ἐν τῷ Ιορδάνῃ ποταμῷ τῆς Παλαιστίνης μηνὶ Αυδυναίῳ τῇ κ' Ιανουαρίου ἕκτῃ, &c. *And that hee was baptized in* Jordan *a River of* Paleſtine *upon the 6 day of* January, &c.

Ioan. Ant. Melala in Arch. Baroccianis.

I was willing to note out of them for both the Holy dayes, becauſe ſom of the Eaſterne profeſſion (they are not many to that whole Church) obſerve the memory of theſe matters in a ſhorter line then we do, thinking, out of Saint *Luke*, that our Saviour was borne and baptized upon one and the ſame day, which to them is the 6 of *Ianuary*. The thing I have ſeene done here by an *Armenian* Prieſt of *Haleb* (or *Aleppo*) within the regard and compaſſe of my own converſation.

The *Rubrick* of the Celebration hee ſhewed mee indeed in his *Armenian* Calendar, but the uttermoſt authority I could gaine of him to referre it to, was a Tradition of Saint *Iames* to be found in their bookes (he told me ſo) but unknown to us as yet.

The ancient *Runick* Calendar doth not only acknowledge the 25 of *December* to be the day of our Saviours Nativity, but for that reaſon too makes this day the beginning of the yeare, and the Night before (which indeed was the time) they call *Modranect* or the mother Night (our own *Saxons* did ſo too.) And the day it ſelf is expreſt in the *Daniſh* wooden Almanacks by an Infant wrapt up in Swadling clothes. See *Olaus Wormius de Faſt. Danic. lib. 1. c. 12. l. 2. c. 9.*

CHAP. XXXV.

Rom. 9.3.

For I could wiſh my ſelfe were accurſed (ἀνάθεμα ἀπὸ τοῦ χριστοῦ) from Chriſt, for my brethren, my kinſmen according to the fleſh.

WHen a Sonne of *Iſrael* would expreſſe the extremity of his brotherly kindneſſe towards any one of, or towards all the Children of his people, he entituled himſelfe by a kinde of devotion to all the miſchance and evill that ſhould befall his Brother, wiſhing the whole patience upon his owne head.

Aruch in כך

Sanhedrin. C. 2. fol. 18. a.

Theſe Exceſſes of Compaſſion uſed to goe under this form, אני כפרתו *ſim ego expiatio ejus*, or that הריני כפרתו *Ecce me in expiationem. Let me be*, or *behold I am his Expiation.* That is, ſaith the *Aruch*, הרוני במקום לסבול עוונותיו *Behold I am in his place to beare his iniquities.* So all the people to the *High Prieſt* in *Cohen Gadol* of the *Sanhedrin*, אני כפרתך *Be we thy Expiation*, that is, ſaith the Gloſſe, אנחנו תחתיך לכל הראוי לבא *Be we in thy ſtead for whatſoever is to happen unto thee. Rabbi Samuel* ſaid בני ישראל אני כפרתן *The Sonnes of Iſrael, be I their Expiation, &c.* that is, their Redemption as *Rambam*, and 'tis a form of ſpeech ſaith he to expreſſe, לרוב אהבותו *the exceeding greatneſſe of his love.*

This will make you the leſſe marvaile at that ſtrange ejaculation of *Moſes*, when for the ſame people of *Iſraels* ſake, he wiſhed to be blotted out of the Booke of God.

Not without reference to this form of Devotion is the Apoſtles wiſh here, that he might diſcharge the unhappy condition of his Brethren all upon himſelfe, ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ, for I could wiſh my ſelf to be an *Anathema* from Chriſt; Ἀνάθεμα, Ἐπάρατος, Ἀκοινώνητος. So *Heſychius* and *Phavorinus*, a man accurſed, or not to be kept company with, or as *Photius*

Poltius, ἀφωρισμένον, *a man ſeparated.* The Arabick Tranſlation is אין יכון כדנ' מחרמא *that my body were Moharrama, an unlawfull thing, or forbidden from Chriſt.* The word it ſelf as the ſenſe reſpecteth to the *Herem*, which was the ſecond degree of Jewiſh excommunciation, whereof the firſt was *Nidui*, the third *Shammatha*, and whereſoever in the New Teſtament the Reference is made to the ſecond degree, *Anathema* is ſingly named, as where to the third *Maranatha* is added, which is but the Syriack Interpretation of *Shammatha*, *Dominus venit*, which is therefore called by the *Talmudiſts* the *Anathema* or excommunication of the God of *Iſrael*.

Stephanus in his Booke περὶ πόλεων, hath a Tradition more concerning the word *Maranatha*, then to bee left out in this place. Κεφαυωθεὶς γάρ τις ποιμὴν ἔλεγε Ραμάνθας τυτέστιν ἀφ' ὕψους ὁ θεός. Ράμαν γὰρ τὸ ὕψος, ἄθας ὁ θεός. ὅτω φίλων. Heee tels of a Shepheard belonging to the *Syrian Laodicea*, *who being thunderſtricken cryed out*, *Ramanthas*, *that is*, *God from above*, *for* Raman *ſignifyeth Above*, Athas, *God*. So *Philo*.

Phavorinus indeed ſaith that Ραμὰ ſignifyeth ὕψηλα, *High Things*. And 'tis true it doth ſo, and in the *Syriack* too.

He ſaith alſo that Ραμὸς is the ſame with ὁ ὕψιστος θεὸς, *the God above*. 'Tis almoſt ſo indeed, and then *Ramanthas* or *Ramas Atha* might be the ſame, as the High God cometh.

But by a ſmarter gueſſe which ſome men have made, *Ramanthas* was but a common Country pronunciation of the right *Syriack* words, and ſerved the Shepheards turn inſtead of *Maranatha*. So he would have ſaid, *Dominus venit*. And ſo it ſeemes the Imprecation was more familiarly uſed among the *Syrians* then we knew before. *Heinſius in Novum Teſtament.*

For theſe three kindes of *Anathema* ſee others, but eſpecially the learned *Buxtorfe* in his *Lexicon Talmud*.

The Condition of a man lying under the cenſure of *Herem*, is delivered by the Doctours in *Moed Katon*. *Rabbi Joſeph* ſaith. מנודה שונה ושונין לו i.e. *An excommunicate by Nidui may teach or be taught, hire, or be hired, but the Machram or excommunicate by Herem may neither teach nor bee taught, neither hire nor bee hired, but hee may ſtudy alone that hee forget not his* *Talmud in Moed Katon fol. 15. a. lore Dea. num. 3. 4. Sect. 2.*

his learning, and he may make himself a little Cottage for his necessaries.

Maimon saith that he is not permitted to have any manner of conversation with any man, onely he may buy himselfe victuals. *Madda.c.7.*but no man might eate or drink with him. *Shulcan Aruc in Iore dea, Numb.* 334. Sect.5. From whence that of the Apostle, τῷ τοιούτῳ μηδὲ συνεσθίειν, *with such a one no not to eat,* 1 *Cor.*5.11.

CHAP. XXXVI.

Act. 11.26.

Χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

And the Disciples were called Christians first in Antioch.

THey were called *Nazarites* before (the *Mahumetans* call them so stil)from *Iesus of Nazareth,*as now *Christians* from *Christ.*

Ioannes Antiochenus can tell tell you who gave them that Name. Ἐν δὲ ταῖς ἀρχαῖς τῆς βασιλείας τοῦ αὐτοῦ Κλαυδίου Καίσαρος μετὰ τὸ ἀναληφθῆναι τὸν κύριον ἡμῶν καὶ θεὸν Ἰησοῦν Χριστὸν, μετὰ ἔτη δέκα πρῶτος μετὰ τὸν ἅγιον Πέτρον τὸν ἀπόστολον τὴν χειροτονίαν τῆς Ἐπισκοπῆς τῆς Ἀντιοχέων μεγάλης πόλεως τῆς Συρίας ἔλαβεν Εὐόδιος γενόμενος πανευάρεστος. Καὶ ἐπ' αὐτοῦ χριστιανοὶ ἀνομάσθησαν, τοῦ αὐτοῦ Ἐπισκόπου Εὐόδιος φροντίσαντος αὐτοῖς καὶ ἐπιθήσαντος αὐτοῖς τὸ ὄνομα τοῦτο. πρώην γὰρ Ναζωραῖοι ἐκαλοῦντο καὶ Γαλιλαῖοι ἐκαλοῦντο οἱ χριστιανοί. i.e. *At the beginning of the Reigne of the same* Claudius Cæsar, *ten yeares after Iesus Christ our Lord and God was ascended up into Heaven,* Evodus *received the Episcopall Imposition of hands, and was made Patriarch of* Antioch *the great in* Syria, *immediately succeeding to Saint* Peter *the Apostle. In whose times the Christians were* (*first*) *so called, for this Bishop at a conference held with them named this name upon them, whereas before that they were called* Nazarites *and* Galilæans.

And now you may know whence Suidas had it.

But

But that which I have moſt an eye upon here is the word χρηματίσαι, *were called Chriſtians*? 'Tis an expreſſion below the moments and circumſtance of the matter. We doe not now name the leaſt Child of the Company (ſo farre as we can ſtretch our Intereſt) without a full appointment and congregation of witneſſes; and doe we thinke that they baptized *the whole profeſſion* with ſo narrow a regard of *Ceremony* and *Solemnity*. The word will approve it ſelfe otherwiſe to you then ſo. And the meaning of this, *Joannes Antiochenus* can beſt of all tell you. When the *Provinces* ſubmitted themſelves to the *Imperiall* Government, the uſe was for the *Emperour* to cauſe a ψήφισμα, or publique Edict to be drawne up and proclaimed openly upon the place. The *tenour* whereof was firſt, to entitle himſelfe to all *reſpects* of *dominion* and *ſupremacy* over that people, and then to abate from this by a popular inſinuation of all poſſible ſacredneſſe and liberty of the Subject. This Latter indeed was *ad faciendum*, &c. but theſe men were as good as their words.

An inſtance of this manner of *Nuncupation* (I know not what to call it elſe in Engliſh) take here from the Author I promiſed you of.

Καὶ ψηφίσθη ἐν Ἀντιοχείᾳ ἡ ἐλευθερία αὐτῆς, ὅτε ἐγένετο ὑπὸ Ρωμαίους, τῇ εἰκάδι τοῦ Ἀρτεμισίου μηνὸς πεμφθείσα ὑπὸ τοῦ αὐτοῦ Καίσαρος Ἰουλίου. Τὸ δὲ ψήφισμα ἦν τοιόνδε, ἐξειληφότως. *Joan. Antioch. Mſ. Chronograph. lib. 9.*

Ἐν Ἀντιοχείᾳ τῇ μητροπόλει ἱερᾷ καὶ ἀσύλῳ καὶ αὐτονόμῳ, καὶ ἀρχούσῃ καὶ ψηφισθείσῃ τῆς Ἀνατολῆς Ἰούλιος Γάιος Καίσαρ, καὶ τὰ λοιπά.

When the City of Antioch *had yeelded it ſelfe up into the ſubjection of the Roman Empire, an Edict of the Liberties thereof was ſent by* Julius Cæſar, *and openly proclaimed at* Antioch *upon the twentieth of* May, *the Tenour of the Edict was,*

At Antioch *the Holy, Sacred and free City, the* Metropolitan Queene, *and Preſident of the Eaſt, Cajus Julius Cæſar* &c.

The *Provinces* uſed to returne the honour of theſe Priviledges back upon the *Emperour* by this way of acknowledgement.

To keep the Emperours *Grace* in perpetuall memory, they reckoned all their publique affaires ever after from the time of that. χρηματίζει οὖν ἡ μεγάλη Αντιόχεια κατ' τιμὴν ἔτος πρῶτον ἀπὸ τοῦ αὐτοῦ καίσαρος Γαΐου Ιουλίου. *Therefore* (saith the same Author) Antioch *the Great in honour of the Emperour fixed their* Æra *in* Cajus Julius Cesar, *and made this yeare of Grace the first.*

Therefore this *Æra* of theirs was peculiarly called χρηματισμὸς τῶν Αντιοχέων, because at the fixing of this the Emperour did χρηματίσαι ἑαυτὸν, that is, *publiquely name himselfe to all the Title of Dominion, &c.* καὶ χρηματίσαι αὐτοὺς, *and publiquely entitle them to all the Priviledges, Immunities, &c.*

From this *Antiochian use* of the word, and in this very *State sense* the χρηματίσαι in Saint *Luke* was, and is to be taken.

Saint *Luke* was a *Physitian of Antioch.* One of our Greeke Catalogues makes mention of *D. Lucæ* Ἁλάτιον a certaine *Recipe* of Saint *Lukes*, but I have not seene it as yet.

But the matter is that He was of *Antioch*, and having occasion to record unto *Theophilus*, the first *naming* of the Disciples *Christians*, and that this was done at *Antioch*, made use of their *owne word* χρηματίσαι, by which he would be understood that the *Imposition* of this new name was openly and circumstantially done, and in as solemne and publique manner as it might.

Saint *Paul* maketh use of the same *word* in the same *sense*, *Rom.* 7. 3. *So then if while her Husband be living she be married to another man, she shall be called* (the Greeke is χρηματίσαι) *she shall be notably called, or notoriously knowne to be, an adulteresse in common fame and voice.*

Here indeed it is taken *passively* (as no doubt it might) but Saint *Luke* useth the word in the first and most originall way of acception, for though we translate it *were called*, as some Arabicke and almost all Translations doe, yet ἑαυτοὺς is there to be understood.

And so it is. And the Disciples first stiled themselves Christians, &c. You will perceive as much by this passage of *Joannes Antiochenus* concerning *Augustus Cæsar.* Ἐγένετο βασι-

λεὺς

λεὺς Ρωμαίων πρῶτος, καὶ μόνος, καὶ ὀργιοφάντης ὁ αὐτὸς θειότατος, Αὔγουστος, καὶ ἐχρημάτισεν ἑαυτὸν οὕτως.

Αὔγουστος Καῖσαρ Οκταουίανος, τροπαιοῦχος, Σεβαστὸς, κραταῖος: Ιμπεράτωρ, ὅπερ ἐστὶν αὐτοκράτωρ, καὶ ἐβασίλευσεν, &c. i.e.

And the most Sacred Augustus *then began to be the first and onely Monarch of the Empire, and Prelate of the Holy Rites,* (Sacrorum Antistes) *and he stiled himselfe* (ἐχρημάτισεν ἑαυτὸν) *thus.*

Cæsar, Octavian, Trophæall, Augustus, *the Mighty Emperour. And he reigned, &c.*

And by this *Passage* you may correct a pitifull *one* of the same pretence (there be many more in that Booke that need as much) in the *Chronicon Alexandrinum.* There it is, πρῶτος ἐγένετο βασιλεὺς ῥωμαίων καὶ μονάρχης ὁ Αὔγουστος ὅστις ἐχρημάτιζεν, * οὕτως, (*Lego* ἔτη saith the Editioner) Αὔγουστος Καῖσαρ ὁ γλυχινος τροπαιοῦχος, Σεβαστὸς, κραταῖος, ὁ * πηρεάτωρ ὅπερ ἐστιν αὐτοκράτωρ. *Rader* the Editioner perceived what ὁ πηρεάτωρ was to be. But for γλυχίνος it is to be set downe οκταουίανος, and the other place is to be read not ἐχρημάτιζεν (ἔτη) but ἑαυτὸν, οὕτως. Which is the principall thing of note here as to the Active and first acception of the word.

Otherwise *Rader* is not so much to be found fault with for the *Text* as the *Translation sometimes.* I confesse where he turnes the Greek word Τελετὴ, by *tributa* or *vectigalia*, though it be fearfully false, yet is not so foule an escape as some others there.

There is a vast difference 'twixt Tributes and Telesmes (for so the word ought to have beene rendred) and yet might be easier mistaken by him (as at that time) then it can now be done right by some others.

CHAP. XXXVII.

Heb. 3. 12.

Take heed leſt there be in any of you an Evill heart of unbeleife, in departing from the Living God.

THe Arabick is, קלב קאם לא יומן ויחבאעד מן אללה אלהי *An obdurate and unbeleeving heart, and which goeth farre, or quite away from the Living God.*

'Tis a fearefull thing too to *fall* out of the hands of God. The *Imaginations of mens hearts are onely evill and continually*, therefore the *Spirit of God doth alwayes ſtrive with them*, if it did, *our Spirit would faint under him, and the Soules which he hath made.*

If a man doe ſtart aſide (as we all and often doe) *like a broken Bow*, God puts us together againe and faſtens us unto himſelfe as ſoone, and taking as good hold as he can.

And theſe things (ſaith Holy *Job*) *God will doe once and twice*, that is, *oft times for a man.*

Hoſ. 11. 8. *To day if we will heare his voice. To day*, that is, *whenſoever a ſinner, &c. He will turne and repent, his heart will be turned within him, and his Repentings rouled together.*

And all this that our hearts may not be hardened through the deceitfulneſſe of ſinne.

Every man whatſoever hath this *long day* allow'd him. *And O that thou hadſt knowne even in this day of thine! but now it is hid from thine eyes.*

This is that hard heart of unbeleefe which we are bid here to take heed of; this looſeth all our hold, and utterly eſtrangeth us from the life of God, and leaveth us altogether *without him in the World.*

Our other back-ſlidings and *variations* from him, how wide and diſtant ſoever, yet may be thought to be but like thoſe of the *Compaſſe*, more or leſſe according to a leſſe or greater interpoſition of *earthly mindedneſſe*, but this is like to that of the

the *Magnet* it ſelfe, (which while it lyeth couched in the *minerall* and united to the *Rocke*, it conformeth to the *Nature* and *verticity* of the *Earth*, but ſeparate it from thence and give it free ſcope to move in the *Aire*, and it will deſperately forſake its former and more *publicke inſtinct*, and turne to a quite contrary *point*. So as long as a man is *faſtened* to the *Rocke Chriſt* and keepeth but any *hold* there, hee will ſtill bee looking leſſe or more towards the *Author and finiſher* of his *Faith*; but broken off once from thence, and beginning to bee in the open Aire and under the *Prince of that, hee preſently turneth aſide from the living God, and* pointeth to a Pole of his owne.

CHAP. XXXVIII.

Matth. 6. 2.

For thine is the Kingdome, &c.
Glory be to the Father, &c.

I Am going about to conclude this ſmall matter of *Book* with ſome *notice* upon theſe two *Doxologies*.

For the *firſt*, the queſtion hath beene made up ſo high, as to leave us in doubt whether it be a *peice* of *Scripture* or no: *Beza* confeſſeth it to bee *magnificam illam quidem & ſanctificam, a moſt high and holy forme of expreſſion*, ſed irrepſiſſe in contextum & quæ in vetuſtiſſimis aliquot Codicibus Græcis delit, *but to have crept into the Text and to be wanting in ſome very ancient Copies*.

That it ſhould be wanting in *ſome others* is the leſſe wonder, becauſe it is not to be found in that *Vetuſtiſſimus Codex* given by himſelfe to the *Univerſity Library* of *Cambridge*.

It is not a *full booke* of the *New Teſtament*, but containing onely the *foure Goſpels* and the *Acts of the Apoſtles*. The Booke is written as well in Latine as Greeke, but both in the ſame greeke Character. And it is that of the *great Capitall*

kinde, which in their opinion, who use to judge of these things, is the uttermost reputation of antiquity which could be pretended to.

In this booke the *Clause* is not to bee found (so farre as possibly I can remember) either in the Greek or Latine.

I had occasion once to say as much as this amounts to, before the most Reverend and Learned the Primate of *Armagh*, and the *Doctour of our Chaire* the now worthy *Bishop of Worcester*, but was forc't to yeild to so great a *presence* with this onely answer, that even this *Copy* too was corrupted by the *Heretiques*.

I knew it might be, and deny not but it may in some other part of *Genealogy* or the like, but how any *Heresie* could possibly serve its turne upon this *Clause* (I know that of the Trinity) at least to mee the way doth not so easily approve it selfe.

I confesse the *Syriack* hath it, but I know not what then.

The *Arabick* hath it too, not onely the printed Copy by *Erpenius*, but a Manuscript too of very *good and gallant note* in *Queenes Colledge Library*. Yet in *the Medicean Copy* I do not meet with it. And in that which *Kerstenius* hath noted upon, the Clause indeed is set downe, but not running along with the *Text*. 'Tis written above in *Red letters*, and pointed to by this *Note* in the *Margin*. *Non hæc in Ægyptiaco, & sunt in Romano & Syriaco.* So that there is no more to be gained by this, then that the *Clause* is extant in the *Syriack* and the *Roman* (that is the Greeke here, אלרומי *Alrumi* signifieth so too) which is no more then we knew before for the Adversary part, and so much lesse too, that it is not to be found in the *Coptick* or *Ægyptian* forme, which also may be known to be so by that *Specimen* in *Athanasius Kircherus*.

See the learned Master *Seldens* Commentary upon *Eutychius*.

The *Mahumedans* have another Lords Prayer, called by them the *Prayer of Jesus the sonne of Mary*. But that endeth ולא תסלט עלי מן לא ירחמני ברחמתך יא ארחם אל רחמין *And let not such a one beare rule over mee that will have no mercy upon mee, for thy mercies sake O thou most mercifull.*

But

But this is not materiall enough. Indeed the *Mahumedan* formes of prayer are more for, then against the thing. But it moveth not a little that the Clause should not be extant in the Gospell of the *Nazarites*, or that *secundum Hebræos*, (as it useth to be called) This Gospell was commonly beleeved in Saint *Hieromes* time to bee *ipsius Matthæi Authenticum*. Very ancient how ever it was. And that the prayer it selfe was there I am sure, for Saint *Hierome* upon those words *Panem nostrum quotidianum, &c.* noteth that the Hebrew in this Gospell was מחר *mahar, panem crastini da nobis hodie*, who because he takes no notice of this clause doth as good as say it was not there, for if it had, so substantiall a variety and concerning him so much, could not possibly have escaped his Annotation.

But for the meaning of τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον. *Give us this day, &c:* See the Learned *Salmasius* about the latter end of his third Booke, *De Fænore Trapezitico.*

The whole engagement of the Latine Church against this Clause though very strong and preponderating, I let alone. The Greeke use of it is more against us then the Latin leaving of it out. Their Services equally subjoyne it to other *Oraisons*, and to this. As to the Prayer that beginneth Ὁ Θεὸς ὁ Θεὸς ἡμῶν *&c. Eucholog. fol.* σιγ. B. To the Ἐκ νυκτὸς ὀρθρίζει, *&c. Euchol. fol.* ια B. To the Κύριε ὁ Θεὸς ἡμῶν, *&c. Euch.* ρμη A. *To the* Εὐχὴ τῶν Μιαροφαγεσάντων *A Prayer to bee said over such as had eaten of any unclean thing to renew in them a capacity for the holy mysteries. Euchrl.* μν A. To the εὐχὴ ἐπὶ θεμελίου οἴκου *A prayer which they said at the foundation of a house. Euch.* ρμ A.

They subjoyne it also to their Hymnes, as to the τρίσαγιον *Typic. fol.* ξη B. *Col.* 1.

But it is yet more manifest, for secondly we find sometimes the Ὅτι σοῦ ἐστὶν without the πατὲρ ἡμῶν as in the Τυπικὸν ξη: B: *Col.* 1. In the *Eucholog. fol.* κ: B. where also the *Rubrick* writeth over it ἐκφώνησις as under ὅτι πρέπει σοι *&c. Eod.* A giving us to understand that they have it in no other condition, then of any other *Loud Respond:* as by the ἐκφώνησις I undertake them to mean.

Othertimes again we find the Πατὲρ ἡμῶν without the ὅτι σοῦ ἐστιν as in the *Typic. fol.* ξζ. A. *Col.* 1. κθ. A. *Col.* 1. λδ. A. *Col.* 1. & 2.

Moreover

Moreover alſo whenſoever we find them immediately, wee finde them ſtill diſtinctly rehearſed, and the Πάτερ ἡμῶν is alwayes the peoples, the Ὅτι σοῦ ἐστὶν, is alwayes the Prieſts Repetition.

Μετὰ δὲ τὸ Πάτερ ἡμῶν, &c. ἐκφωνεῖ ὁ ἱερεὺς ὅτι σοῦ ἐστὶν &c.

*Euchol*og. *fol.* 1. *B.* ρξ. *B.* σκ. *A.* ροη. *A.* & *B. Typic. fol.* 1. λδ. *A. Col.* 2. & *B Col.* 1. ξς. *A.* & *B. Col.* 2. ξζ. *A.* & *B. Col.* 1. & 2. and infinitely elſewhere.

And yet for all this (and more then this too, if I had a mind to put it downe here) I will not ſay as *Eraſmus* did, *magis taxanda fuerat illorum temeritas qui non veriti ſunt tam divinæ precationi ſuas nugas aſſuere.* Hee doubts not to call it but a Trifling patch tacked to this Holy form by ſome raſh and unadviſed hand.

Nay I will not ſay ſo much (though that be much leſſe) as *Kirſtenius* did, *quæ certe a pio quodam fidei imbecillis tanquam nova precatio addita fuit*, that it was added anew by ſome good meaning man, but not very well knowing what hee did.

I would not be moderate againſt the Scripture where I can poſſibly avoid it.

Therefore I note here two things which doe principally prevaile with mee for the Antiquity and Authority of the Clauſe.

In *Lucian's Philopatris*, ὥστε ἔασον τούτους, Let thoſe alone, (ſaith *Triephon* to *Critias*) τὴν εὐχὴν ἀπὸ Πατρὸς ἀρξάμενος καὶ πολυώνυμον ᾠδὴν εἰς τέλος ἐπιθείς. And ſay that prayer which beginneth from the Father, and let the glorious Hymne conclude it.

Rigaltius noteth upon *Tertullian*, that by the Ἠυχὴ ἀπὸ Πατρὸς, the Pagan meant the Lords Prayer; if he did, then it may very well bee thought that the πολυώνυμος ᾠδὴ is to goe for this Doxology. And if that be ſo, the Teſtimony is beyond all exception, for then the *Clauſe* was of the *Prayer* in *Trajans* time, or (which was not much under it) the time of *Marcus Antonius Philoſophus*, and that was leſſe then two hundred years after the prayer was made.

And

And that this ſhould be the meaning of *Lucian* is the more likely, becauſe the Interlocutours in that Dialogue make it their buſineſſe to caſt a ſcorne upon the Chriſtians, and their Profeſſion, for firſt they fall upon the Holy Trinity. *Deum alte regnantem magnum, æthereum, atque æternum Filium Patris, Spiritum ex Patre procedentem, unum ex Tribus & ex uno tria,* which how well ſoever it ſoundeth is but a Jeere there.

And of Saint *Paul* they ſay (what thinke ye?) γαλιλαῖον ἀναλφαντίας, ἐπῤῥιγῶτα, ἐς τρίτον ὕραν δεδηβατήκας καὶ καλλιστα ὀνομαστικῶς. *The bald-ill-nos'd Galilæan, that was carried up through the Aire into the third Heaven, and taught there very marvellous matters, &c.*

For Ἀναλφαντίας ſee *Julius Pollux* his *Onomaſticon.* Ἐπῤῥιγῶτα cannot be rendred as it uſeth to be, *juſto naſo præditus*, therefore I have gueſſed at it by the Characters of the Greeks and Trojans in *Joannes Antiochenus* quoted out of *Dictys Cretenſis:* But doe you ſee *Iſacius Porphyrogenet: in Joann. Rutgerſ. var. Lect. L. 5.*

Then having ſpoken their pleaſure of the Lords prayer too, and ſufficiently deſpiſed *our wayes*, they laſtly addreſſe themſelves (as ſuch fellowes ſhould doe) to the ἄγνωστον Θεὸν Ἀθήναις, or unknowne God at *Athens*. See the end of the Dialogue.

But I promiſed you another Reaſon; you ſhall have it.

Note that our Lord gathered up his Forme of Prayer out of the Traditions of the Elders. It muſt not ſeeme ſtrange to you. If you know how to conſider of it, you will perceive that nothing could be more purpoſely done.

That it was ſo, will be eaſily evident from this Recollection out of their owne Euchologues.

Pater noſter qui es in Cœlis fac nobis gratiam, Nomen tuum Domine Deus noſter ſanctificetur, & memoria tua glorificetur in Cœlo deſuper & ſuper terram inferne. Seder Tephill. Luſitan. p. 115.

Regnum tuum regnet ſuper nos in ſeculum, & in æternum. Sepher Hammuſſar. 49. 1.

Pii priores dicebant remitte & condona omnibus iis qui vexant me, Com. in Pirk. Avoth. fol. 24.

Ne inducas nos in manus tentationis, ſed libera nos ab occurſu malo. Seph. Hammuſſar. 9. 12. כי המלכות שלך היא ולעולמים עד תמלוך בכבוד

Quia tuum eſt regnum & regnabis glorioſe in ſecula ſeculorum, i.e.

"Our Father which art in Heaven be gracious unto us. O "Lord our God hallowed be thy Name, and let the remem- "brance of thee be glorified in Heaven above, and upon Earth "here below; let thy Kingdome reigne over us now and for "ever.

"The holy men of old ſaid, Remit and forgive unto all "men whatſoever they have done againſt me.

"And leade us not into Temptation, but deliver us from "the evill thing. For thine is the Kingdome, and thou ſhalt "reign in Glory (or power) for ever and for evermore.

Therefore there is the ſame reaſon for the *Clauſe* as for the whole Prayer, and the reaſon as from hence is very full and following.

You finde ſuch a kinde of Doxology at the end of *Noah's* Prayer, and you will generally meet with ſome ſuch thing in the Common formes of Eaſterne Devotion.

CHAP. XXXIX.

Matth. 28. 19.

Goe and teach all Nations and baptize them in the Name of the Father, the Sonne, and the Holy Ghoſt.

FOr the *Gloria Patri*,

It is moſt commonly beleeved that this Hymne was compoſed by the *Councell of Nice*. The Cardinall *Baronius* is of opinion that it is more ancient then ſo; and that from the *Primitive* times it was appointed by the Apoſtles themſelves to be ſung by the new converts in Baptiſme; and Saint *Baſil* ſeems to him to ſay as much; but it is to be preſumed that this Hymne was not ancienter then the cauſe of it, and that was the *Arian* blaſphemy; though otherwiſe it is moſt true that the Antiquity thereof is to be fetcht out of the ancient forme of Baptiſme, ſo farre the Cardinall was right: I goe about to make up what is wanting on his part.

The forme of Baptiſme ſet downe by our Lord himſelfe, was, *In the Name of the Father, and of the Sonne, and of the Holy Ghoſt.*

It

It was purely obſerved untill ſuch time as that Hereſy brake forth which durſt to ſay of the ſecond perſon, ἦν ὅτε οὐκ ἦν. *There was a time when he was not*; then it was added unto by the Church, with *ſicut erat in principio*, As it was in the beginning, &c.

So the order in the Euchologue.

Βαπτίζει ὁ αὐτὸν ὁ ἱερεὺς ὄρθιον αὐτὸν κατέχων καὶ βλέπων πρὸς ἀνατολάς, λέγων, Βαπτίζεται ὁ δοῦλος τοῦ Θεοῦ ὁ δεῖνα εἰς ὄνομα τοῦ Πατρὸς, Ἀμήν. καὶ τοῦ υἱοῦ, Ἀμήν. καὶ τοῦ ἁγίου πνεύματος, Ἀμήν. Νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Then the Prieſt holding the N. upright, and turned towards the Eaſt, (himſelfe alſo turning the ſame way) ſaith, The Servant of God N. is baptized in the Name of the Father, Amen, and of the Sonne, Amen, and of the Holy Ghoſt Amen, now and for ever and for evermore, Amen.

The very ſame was to be acknowleded by the *N.* in his own perſon, for ſo in the Syriack order מורא אנא ומחימן אנא Then turning towards the Eaſt he ſaith, *I ſuch a one doe confeſſe and beleeve and am baptized in thee, and in the Father, and in the Holy Ghoſt, now and for ever and for evermore, Amen.*

Severus Patriarch. Alexandrin. In Ordine Baptiſmi Syrico.

Of a confeſſion it ſoone became to be a Hymne, and then it was, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ, καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι, νῦν, καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. *We give Glory to thee, the Father, and to the Sonne, and to the Holy Ghoſt, now and for ever and for evermore, Amen.*

And thus it was uttered at the firſt onely by the new Converts and the reſt which happened to be preſent at the Baptiſme. It was afterwards annext to the *Antiphones*, and after that to all the Pſalmes and Hymnes; The *Te Deum* for a ſpeciall reaſon excepted.

The *Te Deum* is a kind of *Creed* expreſſed in the fashion of a *Gloria Patri*, &c.

Gregory the great annexed it to the Verſicle: *Domine ad adjuvandum nos feſtina, O Lord make haſt to helpe us*, &c. as in our owne Liturgie, where alſo we finde it in the *Letany*.

In the Greek Services we meet it very often, and no leſſe then 6 or 7 times in their Order of Baptiſme; the Church it

ſeemes taking all other, but eſpecially that occaſion to inculcate unto her *Children* the Incomprehenſible and unbeleeved Article of the Trinity.

Therefore the *firſt matter* of the *Gloria Patri* were the words of our Saviour *In the Name of the Father, and of the Sonne, and of the Holy Ghoſt.* And becauſe at the uttering of theſe words the Prieſt and the *N:* were to ſtand up and turne themſelves towards the Eaſt, therefore alſo the Hymne it ſelfe was to be ſaid or ſung the ſame way. And ſo we obſerve it. In the Letany (our owne I meane) we ſeeme a little to tranſgreſſe, for no man riſeth up to that *Gloria Patri*; but we are to conſider that this verſe was there inſerted, when the Letany was, what it is now, but called, *Proceſſion*, *a procedendo*, and then it was no exception.

In ſome places the *Gloria Patri &c.* onely was ſaid toward the Eaſt, but the *ſicut erat in principio* towards the Weſt. Whether to put a difference betwixt the divine and the humane part of this Hymne, or for what other reaſon is of no neceſſity to enquire.

It was ſaid or ſung to wards the Eaſt by the Greek uſe κατ' ἀναπλὰς as the *Pentecoſtarium* fol. 4. *b.* Col. 1. The Prieſt in *Saba's Typicum* ſaith it ἔμπροσθεν τῆς ἁγίας τραπέζης before *the holy Table*: but that alſo is πρὸς ἀναπλὰς, *toward the eaſt, as in the Liturgy of the holy Mount. Eucholog. fol.* 15. *B.*

And here I muſt tell you (how much ſoever you ſee written to the contrary) that you will not finde any the leaſt mention of *Adoration* towards the *Altar* in the whole ſtock of Church Antiquity, Greek, Latine, Arabick, or whatſoever: you will thinke perhaps I take too much upon me, but you will finde it to be true; and where you thinke you meet with any ſuch thing, underſtand it ſtill of the Eaſt, or elſe you will be out. And for want of knowing this, all the *diſcourſes* which have beene ſo lately written to this purpoſe have very abſolutely miſcarried.

Καὶ σοι τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

A NOTE

A NOTE OF THE TEXTS of Scripture which are purposely interpreted or any otherwise referred unto.

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FINIS.